EMMANUEL,

OR THE

LOVE of CHRIST

Explicated and Applied in his

INCARNATION,

Being made under the LAW,

AND HIS

SATISFACTION.

IN

XXX Sermons.

Preached by JOHN ROW,
Minister of God's Word:
AND
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TO THE PIOUS READER.

THIS *Treatiſe here preſented to thine eyes firſt ſounded in the ears of a gracious Society by that Goſpel-Trumpet,* Mr. John Row. *It was a Darling-child brought forth from a judicious head and a ſanctified heart. The Ancients compared* John *to the Eagle in the Viſion of Cherubims, becauſe ſoaring high in the contemplation of our Lords Divinity. Our* John, *as if he had lain in the boſom of that* John, *who lay in the boſom of our Saviour, hath ſweetly attempted to deſcant upon the Song of Angels about the Union of Heaven and Earth, God and man together. The heavenly Hoſt anſwered in a heavenly Anthem to that ſingle* Luk. 2. 10. *Angel, who brought the good Tydings of great joy for all people to the Shepherds of* Bethlehem, *and behold here one of the Shepherds of* Zion *ſings his* Epiphonema *to theirs,* Glory to God in the higheſt. *Indeed the union of two Natures in one Perſon, and of three Perſons in one Eſſence are Myſteries unaccountable by Angels: but the joy of its influence ſhall never forſake the Harps of Angels or Saints to all Eternity. None but who is aſſumed into that glorious Union can exhauſt the Treaſury of Divine Wiſdom.* John *the beloved Diſciple could not unlooſe the ſeven Seals of theſe Myſteries, but muſt weep at the foot of the Lamb to do it.* Rev. 5. 5. *Yet what is to be believed, admired, adored, may and ought to be the ſubject of our moſt profound Meditations and*

delight. What God hath revealed let none presume to count impertinent to dive into, though they can feel no bottom: they will find more amiable Gemms than Pearl and Coral adhering to the sides of the adamantine Rocks in this unfathomable Abyss. True, none can fully explain this Union but he that injoys it. To delineate some glittering rays that stream from it, requires deep communion with the person in union. We are not able to conjecture what pleasures flow in upon the palates of Angels, as they stand drinking of the beams of the Divine Essence, neither can they transfuse or pour out those Paradise-rivers into our broken cisterns. How far this holy man hath added to the point, I rather leave to the Candidates of these Mysteries, than determine. Each may see deeper into their own Notions than others, and it is far easier to conceive than express; and yet there is infinitely more left for all Ages in the remainder of the Spirit, than ever was uttered, or can be thought of. Yet I think, with respect had to others, he hath rendred some things more intelligible, and many things more applicable and useful to common capacities.

Exod. 25. 11. 1 Pet. 1. 12. Rev. 21. 21.

The Cherubims that stood looking down upon the crowned Mercy-seat might παρακύψαι, *but could not* ἐνδιαβῶαι, *they might gaze upon it, but not through it. It was not transparent Gold like the streets of* Jerusalem; *but too thick a plate of Ophir for an Angels eye to pierce. They may pry into the state of Saints in Glory, but not the contrivance of Grace to bring Saints thither. Much less can man, and man fallen, receive or sustain wings strong enough to fly into the depth of this amazing Firmament. What God hath made on the back-side of the exteriour Heavens hath a terminating bound, because a Creature: though*

though it poſe Aſtronomy it ſelf to meaſure and ſquare the Circle of the Heavens: ſo what God hath written is infinitely true, though our finite and crooked thoughts can never unfold or draw a parallel what Scripture reveals; though it do not fully unveil, it is our duty both to ſtudy and embrace. Divine love, ſay the Platoniſts, made the Univerſe, and therefore more capacious; and were it not more comprehenſive than all created love, it would never take a Saint. He finds a bottom in all created joy, and not like the Sea, the freſher at the bottom, but ſometimes more ſalt and bitter: but uncreated love hath no ſhoars nor centre, but the boſom of God and the depth is upward, ſtill higher and ſweeter. Theſe things are reſerved for ſuch as paſs Kidron *and* Olivet: *let us a while ſtep into the Sanctuary, and ſtudy to grow in the Myſtery of the Father and of Chriſt, and pray that the Spirit would reveal in us what the Son hath revealed to us from the Father, and then draw ſpiritual and ſweet conſequences from above.* Joh. 1. 18

Did the Son of God come down from Heaven to earth, was it not to take the ſons of men from earth to Heaven? Did not the ſecond Perſon partake of the humane Nature, that we might partake of the Divine? He took not the perſons of Enoch, *or* Abraham, *or* Paul, *that they only might be happy; but the nature of the firſt* Adam, *that all who by faith are united to the ſecond* Adam *in Grace, may triumph in Glory. Did not he lye in* Davids *Inn at* Bethlehem, *that we might lye in the Son of* Davids *manſions that are above in that* Zion *of* Zions? *Was not he made of a woman in* Canaan *to reſtore us to a better Paradiſe than what was loſt by the woman of* Eden? *Was not he made under the Law, that we might be new born under Grace? Was not he exalted*

on the Croſs; this Joſephs *Son, to ſpeak with reverence, to erect a more firm and ſublime Ladder into Heaven, than* Jacob's? *That Patriarch* ſaw *only a Viſion of Angels by ſtar-light; but we by this Ladder* aſcend *up to the Angels themſelves, that are ſinging in the Noon of Glory. Was not his moſt precious Blood poured out as a Ranſom for many to the remiſſion of ſins, that ours might not be poured out like oyl to feed the perpetual Lamps in the flames of Hell? Did not the Father make his love honourable (as the Prophet ſpeaks) by his Son's more honourable obedience, and juſtifie his Juſtice by his Son's Righteouſneſs, and quench his anger in the Ocean of his Son's love? Thus doth our bleſſed Author from the Son's Deity proceed to the great Doctrine of his moſt meritorious Sufferings and full Satisfaction for the ſins of all the Elect. The Father by his Eternal love made way for his Temporal anger to his beloved Son, that he might redeem his adopted ſons from eternal wrath, and made a way through the heart of his Son for them to paſs into eternal love. This point he no leſs ſweetly than ſubſtantially clears againſt the Socinians venom, who aim by darkning the Deity of Chriſt to extinguiſh the glory and honour of his Sa-*
Act. 20. 28. *tisfaction. For if it had not been the Blood of God, it could never have purchaſed the Church. But it is*
Heb. 1. 3. *that glorious Perſon, who having by himſelf purged our ſins, ſate down on the right hand of the Majeſty*
Rev. 1. 5. *on high. He who is* Alpha *and* Omega, *who is before* Abraham *was, the firſt and the laſt, who is, was, and is to come, hath loved us, and waſhed us from our ſins in his own Blood, and hath made us Kings and Prieſts unto God, even his Father: to him be glory and dominion for ever and ever.*

I ſhall not proceed by Arguments to evince this great

great Scripture-truth, which hath been ſo oppugned both by ancient and modern Hereticks, and ſo nobly vindicated by Primitive Councils and Fathers, and by nervous and learned Pens of latter days. Polyænus *in his Roman Stratagems is but a wrigling ſlow-worm to this old Serpent in his direful Arts, who like a Revelation-Scorpion carries death both in head and tail: to bite with the teeth of fiery lyes, and with his perſecuting tail to ſlaſh the third part of the Stars out of the Heaven of the Church. This Hydra hath not only hiſſed, but mortally ſtung many a Soul in the Polonian, Hungarian, Tranſylvanian, and Belgick Churches: and I could heartily wiſh had never ſwum after* Pelagius *through the Britiſh Seas with whole folio's tyed about its neck, to lay its poiſonous eggs in our Seminaries. The Lord ſpeedily cruſh them in pieces, that they may never hatch into fiery flying Serpents, to provoke the Lord to vengeance. What Country in* Europe *hath ſweltred under more tearing ſcourges, bitter State-confuſions and convulſions, and dreadful ſhakings than* Poland? *where it had firſt principal vent and patronage. And how far the Belgian Lion hath had his nails pared, and his teeth knockt out by that hammer of Gods wrath in* Europe *ſince the publication of thoſe blaſphemous Treatiſes, I wiſh both they and we did ſeriouſly lay to heart.*

Bleſſed be God for the many Champions ſent out of Iſraels *Camp againſt* Goliah *of* Gath *in the Reformed Churches abroad and at home. It may prove ſome mitigation of Divine diſpleaſure, and a prolonging of our tranquillity; and I heartily pray, that godly Magiſtrates would ſtir up their ſtrength againſt it, and put to their ſeal and ſanction. I am glad to find this holy man bending his ſearches into this ſubject, I hope to the preſervative convinction of many, and the eſtabliſh-*

eſtabliſhment of others in that grand point of Chriſts Satisfaction. The Lord of the everlaſting Covenant I pray to ſprinkle both this Book and all the People with
Heb. 9. 12. *the precious Blood of the Croſs:* By which he is entred into the holy place, having obtained eternal
Verſ. 26. redemption for us. Who as he did appear to put away ſin by the ſacrifice of himſelf: ſo unto them that look for him, he will appear the ſecond time
Lev. 16. 4. without ſin unto ſalvation. *Like as the High-Prieſt of old, being cloathed only in linen, went into the holy of Holies with the expiation-blood in a golden Baſon;*
Verſ. 23. *but came out in all his gorgeous attire to bleſs the people: ſo did the glorious High-Prieſt of our profeſſion enter into the Heavens, not in ſo conſpicuous a manner, being ſeen but of few, when he aſcended from Mount* Olivet; *but when he hath perfected for ever them that are ſanctified by the preſentment of his Blood, and Interceſſion to the Father, will come again in all his Royalty, and receive us to the manſions purchaſed and prepared for them, and will ſit down as*
Zech. 6. 13. *King and Prieſt upon his Throne for ever.*

But not to prevent your progreſs from the threſhold into the lovely Building of this Treatiſe, compoſed by a Perſon of great worth and approbation in the Churches of Chriſt, pray give me leave in the Porch to point at ſome material things reſpecting this holy Author. I confeſs, I am not ſo furniſht with ſufficient and copious matter, as to digeſt a full deſcription of his life, but what I had from his gracious Son Mr. Thomas Row, *I ſhall ſuccinctly contract, and add ſomewhat of my own Obſervation, and then recommend you to God and the Word of his Grace.*

Let me caſt all under theſe four Heads, his Perſonage, Qualifications, Studies, and Sayings.

His ſtature inclined to tallneſs, his viſage affable and

and somewhat smiling: his gestures grave and decent: his behaviour meek and courteous; and what is very observable and much to be imitated, he medled with his own business, not interposing, much less imposing on other Churches, being averse to ostentation and publick appearance: of a quiet spirit, and replenisht with the desires of Heaven: as 'tis observed by Naturalists, that the dew never falls in a stormy or cloudy night. 1 Thess. 4. 11.

As to his Studies, letting pass the usual Cursus *in the Arts and Sciences, which he followed in the injoyment of the Methods of both Universities: his skill in the copious and elegant Greek with its curious Criticisms deserves a remarkable accent. Among the various Sects of ancient Philosophers, he was most addicted to* Plato *and the shades of the Academick walks. From the Grecian Schools he stept into the Roman Cloisters to hear what they had to say, before the Reformation sprang. The Civilians having found the Justinian Laws as I remember at* Pisa, *and considered the Theodosian* Codex, *began to digest them into some Method. The Divines took example, and collected a Body of Sentences. Among whose numerous Gladiators, he most fancied the fencings of* Aquinas, Bradwardin, Suarez, *and* Alvarez, *being pleased with their reason, but not their subtilties, their substantial Arguments, but not their Quiddities, finding some little Pearls in great Dunghils, was wont to say,* They had great heads, but little hearts. *And indeed when the original Fountains of Scripture were stopt up by the Philistins, and little but rage and fury filled most places with the blood of the slain Professors of the Truth, who could expect but the Owl (which once) should often fly in the Lateran?*

Wherefore from the Papal Schools he went beyond Sea,

Sea, and ſtood under the Fathers Pulpits, and delighted in hearing the African Wits, Athanaſius, Cyril, *and* Auſtin. Athanaſius *he highly honoured for his notable Writings againſt the Arians, and his ſtrenuous Vindication of the Deity of Chriſt, and the Doctrine of the three Perſons by the holy Scriptures: and was wont to ſay, That he wrote ſo like an Apoſtle, that he was even raviſhed with him.* Cyril *he alſo greatly eſteemed for his Epheſine conflicts on the ſame account.* Auſtin *of the Latin Communion, he paſſed from* Alexandria *to* Hippo, *on purpoſe to ſee and diſcourſe with him becauſe of his ſhining holineſs, and eſpecially his irreſiſtible Defence of irreſiſtible Grace. And indeed I may add, there's no hearty Enemy of free Grace but ſuch as want it, and thoſe that feel its power in the heart, are its greateſt Lovers. His Book of the Trinity, though he judged ſomewhat obſcure, yet not without ſome light. He had a value alſo for* Baſil *and the two Grecian* Gregories, *and indeed in whom he found* aliquid Chriſti, *ſomething to the honour of Chriſt, he would crown them with praiſes. For Chriſt was the chief ſcope of his meditations and ſtudies, as it is of all faithful Miniſters to turn Souls to him, and enamour them with him, delighting to dig in that Rock of* Zion *more than in a Rock of Diamonds.*

Theſe illuſtrious Truths about the Trinity and the Incarnation of our Lord he ſtiled Stars of the firſt magnitude, and indeed it may be juſtly added, they are the Sun of the Goſpel heavens, wherein he ſaid, he could meditate night and day: and ſometimes thought he was carried out too long; inſomuch that being in his Country-receſs, and upon the wing, as hath been obſerved, his nobler ſpirits towred up ſo high, as to leave his animal ſpirits bird-limed in a

maze

maze below, and having found ſweeter food above the Firmament, did ſoon forget the refreſhment of his deſerted body, drawing nigh the flight of ſome of the Ancients, of whom 'tis ſtoried, they forſook the earth, and found their Souls embalmed in the boſom of eternal Love. The ſweetneß of theſe dainties nouriſhed his conceptions, that Ariſtotle *hit right when he placed happineß in the contemplation of Truth. Nevertheleß he became through Grace the more humble, verifying the excellency of ſanctified knowledge, that it grows moſt luxuriant in the fat vallies of humility. It was ſaid of one, That he ſailed ſo long upon the Ocean of Knowledge, that at laſt he was toſſed into the Haven of Ignorance; and when arrived to the knowledge of more than moſt of Mortals, determined to grave upon* Minerva's *Pillars*, Ne plus ultrà, *or*, Nihil ſcitur: *or to uſe Scripture-phraſe, That there is no finding out the Almighty to perfection in any of his ways or works. But our Contemplator, though he found new Regions of Light and Science above the Heavens, was humbled by ſearches, and exalted by humility, and did much condemn ſuch as dared to determine any thing of God without book; not only when againſt, but beſides the ſacred Oracles. When any did irrationally and irreverently apply the term of Extenſion to an infinite Being, or were ſo bold as to ſtate peremptory Concluſions about the Decrees and Preſcience of God, undertaking to unlade the deep waters above the Heavens with their Brain-ſick pan, he uſed that of* Bradwardin [Si non poſſis minimum, quomodo maximum.] *If no Anatomiſt can unwinde the texture of the Brain of an Ant, or diſcover the wiſdom of that minute Inſect, how much leß can any wade into, or feel the bottom of thoſe holy, precious, unfathomable depths of the Eternal God, whom the Heaven of heavens can-*

not

not contain? Or as that annexed at the bottom of Bernard [Quomodo te ſi non meipſum.] *The World is not yet come to an iſſue about the humane Soul, and why will they burn their wings at the rays of the inacceſſible Light? He then put his experimental ſeal to that of the holy Burgundian Abbot* [Scrutator Majeſtatis opprimetur à gloria.] *He who charges the Seraphims of folly in compariſon with his infinite Wiſdom, might upon their crying, Holy, Holy, Holy, cauſe his* Sinai-*voice to ſound with imputations of grand Unholineſs and Uncircumciſion to their lips and hearts.*

This holy man found the eye of his Soul more dazled by prying into theſe radiant Myſteries, than that of his body by gazing on the fiery Lamp of the material Heavens; affirming, that nothing did ſo effectually humble him, no not his ſharpeſt afflictions, nor the bittereſt cups make him ſo ſtagger into the duſt, as ſome glittering reflections of the Divine Majeſty upon his Soul: and cry out with Agur, I am more brutiſh than any; *or with that other Saint,* I am like a Behemoth, a great beaſt before thee. *But for points revealed in Scripture, he took more peculiar pains, and ſuckt more ſatisfying delight from the breaſts of the Incarnation. He endeavoured to open that Myſtery of Godlineſs* [God manifeſt in the fleſh] *in ſo plain and familiar a way, as the truth might bear, that weak capacities might gather ſtreagth, and thoſe of greater light might find greater afflux of ſpiritual oyl to their Lamps from this Olive-tree in the Courts of God. And I hope the Lord will raiſe up ſome other that hath walked from the Paſſion-garden in* Gethſemane *along with our Thorn-crowned Lord through the dolorous way to the Paſſion-mount of* Golgotha, *and have found the Sympathy, Nails, and*

and Spear in their own hearts, that will lament his ſorrows with ſo bitter a cry, as to pierce the ſouls of many to entertain a bleeding Saviour within the chambers of their hearts. It was his ſaying whoſe Treatiſe follows, He knew no other bottom whereon to lay the ſtreſs of his Salvation, than the Son of God incarnate: moſt certainly true of all, who ſpend their joys on his Incarnation, and breathe out their believing ſighs upon his Paſſion. So that this having been his great ſtudy, he ſaid a little before his departure: That though moſt were apt to look upon theſe as ſpeculative Subjects, yet he eſteemed them as the moſt practical, and the very heart and kernel of our Salvation involved in them.

In the delivery of theſe and other great Doctrines of the Goſpel, that he gave in Precept to his Son, he gave in Preſident to others in imitation of Chriſt, who taught his Diſciples as they were able to bear both as to gradual matter, and as to a pleaſant form in apt ſimilitudes in his occaſional walkings, and conſtant heavenly teachings. Thus our Author eſteemed that character of an Orator to be no leſs uſeful than ancient [To teach, perſwade, and delight] *to teach by cogent Arguments, to perſwade by inſinuating Motives, and to delight with elegant Metaphors. As the Lord himſelf ſpeaks,* I have uſed ſimilitudes by my Servants the Prophets; *and that the wiſe Preacher ſought* to find out acceptable words *as well as words of truth, ſuch as might be like Apples of gold in Pictures of ſilver, as well as goads and nails faſtned by the Maſters of Aſſemblies: ſuch as may not ſo much pleaſe the ears as prick the heart, as* Jerom *gloſſes,* Non placentia, ſed pungentia; *adding further,* Lachrymæ auditorum, &c. *The tears of Auditors are the Pearls of Preachers. Such did our* Eccleſ. 12. 10.

grave

grave Author uſe, not jingling Bells, but deep Peals of repentance; not bald and ſlovenly, but apt and ſignificant terms, that the Lamb might wade, and the Elephant ſwim in the fluency of his expreſſions.

When near the time of taking his flight to Glory, having been verſed in the Divine Methods of the Holy Spirit in the communications of Grace, and the ſenſible inſtillations of it into the ſouls of men, he treated of the Deity of the Spirit, his proceſſion from the Father and the Son, and his powerful operations on the heart, and being raviſhed with the effuſions of the Spirit here, went up to injoy his more plentiful infuſions in the celeſtial Manſions. Being nearer his time of receſs into the Country of Canaan *above, he dived into the meditation of that Text of* Paul [The time is ſhort] *having prepared ſome heavenly Notions about the ſhortneſs of time, and the uncertainty of life, concluded thus:* "*We ſhould not deſire to* "*continue longer in this world, than to glorifie God,* "*and finiſh our given work, and be ready to ſay,* "*Farewel Time, welcome bleſt Eternity: even ſo* "*come Lord Jeſus, come quickly.*

Thus this Evening-Star ſet in an Ocean of Joy, to ariſe a Morning-Star in the Eaſtern Ocean of Glory. But before his diſappearance, the frame of his Spirit being much agitated with ſollicitude about the Church of God, and particularly in this Land and Nation, uttered a Swan-like Song, teſtifying ſomewhat of a prophetick Spirit [If God begin to deliver his Church in an *October*, remember me] *which how far began to be fulfilled in* October 1678. *the Saints ſurviving may give in evidence, and I humbly pray it may never end, though it may mix with ſome overſhadowings, till we ſee* Zions *full deliverance paſt.*

Thus much of that holy Soul, I ſhall now conclude with

with a Direction and a Prayer. A Direction as to the Faith and Holineſs of former Saints and Ambaſſadours of Chriſt, and as to ſuch as ſurvive.

To ſuch as are gone up to Injoyment, I might apply what's ſaid of Aſtræa, *that when aſcending to Heaven, left a train of light all the way, like the* Via lactea, *to illuminate the Followers of Juſtice in the ſame illuſtrious path to Happineſs. Let's hear the Apoſtle:*
Remember them which have the rule over you, Heb. 13. 7.
who have ſpoken to you the word of God, whoſe faith follow, conſidering the end of their converſation, Jeſus Chriſt the ſame yeſterday and to day and for ever. *As to infirmities (for who is without them) imitate the Spirit of God in the New Teſtament, who never relates or remembers the infirmities of Saints in the Old. They are at reſt in the boſom of Chriſt, let them be at reſt in your boſom as in a bed of Spices. As 'tis ſaid of* Joſiah, *his name was like precious Oyntment compoſed by the Art of the Apothecary.*

For ſuch as ſurvive, learn of the ſame Apoſtle,
To obey them that have the rule over you, and Heb. 13.
ſubmit your ſelves; for they watch for your 17.
ſouls, as they that muſt give account, that they may do it with joy, and not with grief, for that's unprofitable for you. We beſeech you, brethren, 1 Theſſ. 5.
to know them which labour among you, and are 12.
over you in the Lord, and admoniſh you, and eſteem them very highly in love for their works ſake, and be at peace among your ſelves.

Forget not, that when Moſes *and* Aaron *were gone to Heaven from two diſtinct Mountains, God ſet apart* Joſhua *and* Eleazar *in two diſtinct Vallies to lead their ſurviving children into the Land of Promiſe: and withal told* Joſhua, There ſhall not any man be able Joſh. 1. 5.

to

to ſtand before thee all the days of thy life: as I was with Moſes, I will be with thee; I will not fail thee, nor forſake thee. *Nay what's doubly remarkable:* Moſes *could only lead them through the Wilderneſs, but* Joſhua *muſt bring them into* Canaan. Heb. 4. *The Law can only ſchool us to Chriſt, but 'tis our heavenly Jeſus or* Joſhua *that can ſafely bring us to the Eternal reſt: and beſides its obſervable, we read of no murmurings under* Joſhua, *as formerly under* Moſes. *Thus God provides for his Church. When* Elijah *was rid into Heaven,* Eliſha *muſt follow in the power and ſpirit of* Elias. *When one ſtream is ſlid and ſhed into the Ocean, another circulates from the ſame Ocean through the bowels of the earth into the ſprings under the mountains, and refreſhes the ſcorched Plains. When one Star ſets, another riſes to guide the wandring traveller, and at length the bright Morning-lamp glitters in the Eaſt, and then the glorious Sun of Righteouſneſs. While the Church ſits fainting under a Juniper-tree in the Wilderneſs, there ſhall fly Prophets to feed her till the bleſſed reſurrection of the Witneſſes. It's our high duty to ſtudy preſent work, and prize preſent help, and greatly rejoyce when the Lord ſends forth (as once) both* Boanerges *and* Barnabas *together. Pray for the mantle, girdle, and bleſſing of* Elijah, *for the love of* John, *and the zeal of* Paul, *to twine hands together to draw Souls to Heaven: till the Beloved comes like a Roe or a young Hart upon the mountains of ſpices: till the ſhadows flee away: till the day dawn, and the Day-ſtar ariſe in your hearts.*

Heb. 13. 20. *My prayer ſhall end with the ſame Apoſtle:* Now the God of peace that brought again from the dead our Lord Jeſus, that great Shepherd of the ſheep through the blood of the everlaſting Covenant, make you perfect in every good work to do his will, working in you that which is well-pleaſing in his ſight through Jeſus Chriſt, to whom be glory for ever and ever. Amen.

From Bignal *near* Biſſeter,
Sept. 13. 1679.

SAMUEL LEE.

EMMANUEL;

EMMANUEL;

OR, THE

Love of Christ explicated in his Incarnation, being made under the Law, and his Satisfaction.

BOOK I.

SERMON I.

Ephes. 3. vers. 17, 18, 19.

That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love,

May be able to comprehend with all Saints, what is the breadth, and length, and depth, and height:

And to know the love of Christ which passeth knowledge.

THE *work* of a *Christian* lyes especially in two things: First, in the *study* of *himself*; secondly, in the *study* of *Christ*. The *study* of a mans *self* will acquaint him with his own *sin* and *misery*, and make him see the *infinite need* that he hath of Christ; the study of Christ will cause him to admire the *Plot*

of Divine Wisdom and Grace, which hath provided all that in one Christ, which is answerable to all that sin and misery that is in us.

The *Mystery* of Christ is the greatest Mystery that ever was. There are breadths and lengths, depths and heights in this Mystery. It is *Calvins* Comment on the Text, *that* one *love of Christ contains in it all the dimensions and measures of wisdom.* When the Apostle speaks of *breadth, length, depth* and *height*, that which he intends is, that in *one* Christ is the *height, breadth, length*, and *depth* of all true wisdom: *in him are hid all the treasures of wisdom and knowledge*, Col. 2. 3. and *in him are ye compleat.* A Christian needs to study nothing but *one Christ*, there is enough in Christ to take up his *study* and *contemplation* all his days; and the more we study Christ, the more we may study him. There will be *new wonders* still appearing in Christ. The Name of Christ is called *wonderful*, *Isa.* 9. 6. and indeed well may it be called so: every thing in Christ is a *wonder*, most *wonderful*; his *eternal Generation* from the Father; his *personal subsistence* in the Godhead; his *taking* our *nature*; the *Union* of the two *Natures*, the Nature of God, and the nature of man in that one person of Christ; his *Passion*; his *Resurrection*; his *Ascension* into Heaven; his sitting at the right hand of God in our nature: all these are wonders. Now his *love* is the *root* and *foundation* of all, and runs through all whatsoever respects us; whatsoever Christ *is*, whatsoever Christ *doth*, with relation to us, his love is the root of all, and runs through all: his love runs through his *Incarnation*, *Passion*, *Resurrection*, *Ascension*, and *sitting* at the Fathers right hand. It was out of love

Continet una Christi dilectio omnes sapientiæ numeros. Calv.

love to us he took up our nature, ſubjected himſelf to the Law, dyed in our nature, roſe again in it, carried our nature into Heaven, and wears it there, and will wear it to all Eternity: I ſay, his love is the root of all this.

My deſire is to ſpeak a little of this infinite Love of Chriſt. The Apoſtle intimates in the *Text*, that it is a great duty incumbent on us to take in as much as poſſibly we can of this *infinite* and incomprehenſible love of Chriſt, *That ye may comprehend with all Saints what are the heights*, &c. Here it may be inquired what is this expreſſion added *with all Saints*; I conceive it is to ſhew us two things.

Firſt, That *Grace* in the hearts of the Saints doth naturally put them upon this *ſtudy*. It is the *natural tendency* of the *Spirit* of *Saints* as they are *Saints*, to ſtudy and take in as much of the love of Chriſt as is poſſible. *That ye may comprehend with all Saints*; as much as if he ſhould ſay, This is that which all Saints are preſſing after and aſpiring unto, they all deſire to know more and more of the love of Chriſt.

Secondly, This expreſſion is added to ſhew, that it is the *great* duty of all the Saints to make the *Love* of Chriſt their *great ſtudy*. *That ye may comprehend with all Saints*; as much as if he ſhould ſay, It is your duty, and the duty of all the Saints to ſtudy the dimenſions of Chriſts love. What will Heaven be, but a clear and perfect knowledge of the love of God in Chriſt? Then ſhall we know and underſtand perfectly what the purpoſe of the Father was to communicate himſelf to the Elect by the Son: and ſo ſhall we be *filled* with the *fulneſs* of God, as the expreſſion

is here in this Text; and elsewhere it is said, 1 Cor. 15. 28. *God shall be all in all.* Not that we shall be able in Heaven it self to *comprehend* and take in the *whole* of this love; for our understanding being finite, cannot fully comprehend the infinite love of God: but the souls of the Elect shall then be brim-full of it; they shall take in as much of this love as they are able to contain. Now there is something of this love may be understood and taken in here on earth; for the Apostle is speaking of something that may be taken in here on earth, when he saith, that *you may be able to comprehend with all Saints, what is the height and depth, and breadth and length of the love of Christ:* as much as if he should say, This is that knowledge that the Saints ought to be pressing after here on earth, all Saints ought to aim and level at this mark. The more we know and understand of this love of Christ, the more will our hearts be ravished with it, and the more shall we be over-powered and swallowed up in the admiration of it; for *we love him because he first loved us.* It is *love* it self that is that which we *love:* it is Gods love to us, made known to us in and by his Son that must draw our hearts to *love* him. The great end why God chuseth his people is, that *they should be holy and unblameable before him in love, Eph.* 1. 4. Now this being the great end of God to bring us to love him, the more we come to know and understand his infinite love to us, the more will our love be perfected towards him.

Amor est qui amatur.

There are two things that lye in the words of the Text.

1. Here is a *Supposition.* The *Supposition* is, that the *love* of Christ is exceeding great, and carries

carries all dimensions in it. *That ye may comprehend what is the height and the depth, and the breadth and length of the love of Christ.* The Apostle supposeth this, that there are heights, and depths, and breadths, and lengths in the love of Christ.

2. We have in the Text the Apostles *prayer* for the Saints upon this *supposition*; and that is, that the love of Christ being so great, they may *know*, *understand*, and *comprehend* it more and more.

There are two Observations or Doctrines that do naturally arise from the words of the Text.

That the *Love of Christ is infinite* and *surpassing great*, and *such a love* as *carries all manner of dimensions in it*; there are *heights*, and *depths*, and *breadths*, and *lengths* in Christs *Love*. *Doct.* 1.

That it *ought to be the endeavour of all the Saints to know, understand, comprehend and take in more and more of this infinite and surpassing love of Christ*. *Doct.* 2.

I shall begin to speak to the first Observation, which is,

That the Love of Christ is *infinite* and *surpassing great*, and *such a love as carries all manner of dimensions in it*; there are heights and depths, breadths and lengths in the Love of Christ. *Doct.* 1.

Here there are two things I shall treat of.

1. Shew what the Love of Christ is.

2. Shew how the greatness, infiniteness, and surpassingness of this Love may be a little described and set forth to us.

1. We must open the Nature of Christs Love in the general.

To understand this there is a threefold Love we may distinguish of. 1. There is a love of *Benevolence* or *good-will*. 2. There is the love of *Beneficence*. 3. There is the love of *Complacency*.

1. There is the love of *Benevolence* or *good-will*, and this is nothing else but an *intention*, *purpose*, or *decree* of doing good to another.
2. There is the love of *Beneficence*, and this is that love whereby a man doth not only will good to another, but doth actually confer and bestow some good upon him: and this is not so properly love, as the effect of love.
3. There is the love of *Complacency*, and that is, when a man takes delight and pleasure in that good which is in another.

According to this threefold *distinction* we may a little conceive of the Love of Christ.

1. There is the love of *Benevolence* or *good-will* in Christ. This is such a love whereby a man *wills* good to another, *purposes* and *intends* to bestow *good* upon him. This love was in the Lord Jesus Christ. Christ had a purpose and intention from Eternity to bestow grace and glory upon his people. To understand which, we must know, that *all the works of the Trinity which do respect the creature, are undivided.* What the Father doth, the Son doth, and the Spirit doth: what the Father purposeth, the Son purposeth, and the Spirit purposeth. It is true, *Election* is in a peculiar manner attributed to the Father: *Eph.* 1. 3, 4. *Blessed be the God and Father of our Lord Jesus Christ, according as he hath chosen us in him.* Here we see *Election* is in a peculiar manner attributed to the Father: but when Election is attributed to the Father, the Son and the Spirit are not to be excluded from *electing*: for Election being an act of Gods will, there is but one and the same

essential

essential will in *Father*, *Son*, and *Spirit*; what the Father wills, the Son must needs will, and the Spirit wills also: and the reason is, As there is but one and the same Essence, so but one and the same Will in the three persons. Therefore the Father willing to bestow grace and glory upon such a number of men, the Son must needs will it too: Therefore Christ saith, *All thine are mine, and mine are thine*, *Joh.* 17. 10. All the *Elect* are common to the Father and the Son: they are both the Father's, and Christ's. As the Father hath chosen them, so the Son hath chosen them: and as the Father is glorified in their salvation, so is the Son: therefore are the Elect said to be *Christs own*, *Joh.* 13. 1.—— and they are called *his sheep*, and these sheep he knows, *Joh.* 10. 14.—— How doth he know his sheep? he knows them from Eternity, and loves them from Eternity. So that there is the love of *Benevolence* or *good-will* in Christ. Therefore he saith in *Joh.* 10. 28. *I give unto them eternal life.* It is in the *present Tense*, *I do give unto them eternal life.* How can Christ be said to give to his sheep eternal life? they are not as yet perfectly and compleatly possessed of eternal life: The meaning is, Christ from Eternity hath decreed to bestow eternal life upon them, he gives them the beginnings of it in this world in their Justification and Sanctification; and they shall as certainly have the complement and perfection of it in Glorification at last, as if they had it already. δίδωμι.

2. There is the Love of *Beneficence* in Christ. Christ doth not only *will* good to his people, but he *bestows* good upon his people. As he did from Eternity intend to bestow grace and glory upon

them, so he doth in time *actually confer grace* and *glory* upon them. This is expreſt by the Apoſtle to the full, *Rom.* 8. 30. *Whom he did predeſtinate, them he alſo called; whom he called, them he alſo juſtified; whom he juſtified, them he alſo glorified.* The *creatures* love is oftentimes a *barren* love; men may *wiſh* well to others, they may have a purpoſe and deſire to do good to them, but oftentimes they want that power and ability to do the good they would: but Chriſts love is a *fruitful* love, he actually beſtows that good upon his people he intends. *Vocation*, *Juſtification*, *Sanctification*, *Glorification* are all the fruits of this eternal Love of his. Chriſts *Love* is ſuch a *love* as brings all manner of *ſpiritual bleſſings* along with it, *Eph.* 1. 3. not only *Election*, which is the Decree of God to beſtow good things upon us, but alſo *Adoption*, the *forgiveneſs* of ſin, the *acceptation* of our perſons: all which the *Apoſtle* ſpeaks of in the ſame place, and theſe things are actually conferred on Believers, and they are brought into the poſſeſſion of them.

3. There is the love of *Complacency* in Chriſt, which is that love whereby he takes delight in the *perſons* and *graces* of his Saints.

1. Chriſt takes delight in the *perſons* of his Saints: *Iſa.* 43. 2. *I have called thee by name, thou art mine.* The Lord tells *Moſes*, *Thou haſt found grace in my ſight, and I know thee by name*, Exod. 34. 17. What is it for God to know *Moſes* by name? It was to take *ſpecial delight* in *Moſes*, to know him, ſo as he did not know other men, to take that delight in him, which he did not in other men. *Iſa.* 43. 4. *Since thou haſt been precious in my ſight, thou haſt been honourable.* Zeph. 3. 17. *The Lord thy*

thy God will rejoyce over thee with ſinging, he will reſt in his love. Iſa. 62. 5. *As the bridegroom rejoyceth over his bride, ſo ſhall thy God rejoyce over thee.*

2. Chriſt takes delight in the *graces* of his people. He firſt *beſtows grace* upon his people, and then he delights in his *own* graces: *Pſal.* 147. 11. *The Lord taketh pleaſure in them that fear him.* Prov. 8. 17. *I love them that love me.* God is *Love*, and he loves the love of his people: *If any man love me, he ſhall be beloved of me, and I will manifeſt my ſelf to him, Joh.* 14. 21. Thus we have ſeen what the nature of Chriſts love is in general.

We come now to the ſecond particular, and that is to ſpeak of the dimenſions of Chriſts love. The love of Chriſt is ſuch a love as hath *breadths* and *lengths*, *heights* and *depths* in it.

What are theſe dimenſions of Chriſts love?

We are now lanching into the *vaſt Ocean:* the love of Chriſt is ſuch an Ocean as hath no bounds nor bottom in it. We may as ſoon think to comprehend the Ocean in the hollow of our hands, as comprehend his love: the Apoſtle tells us it *paſſeth knowledge*; and if ſo, then it is in vain for us to think to comprehend it: but though we cannot comprehend it, yet there is ſomething we may know of it, otherwiſe the Apoſtle would not have prayed as he doth in the *Text*, that *ye may comprehend with all Saints what are the heights*, &c. We may gather in ſome drops of the Ocean, though we may not think to drain the Ocean; and all that we can hope for is to make known ſome drops of the infinite love of Chriſt. And that we may be able a little to conceive of it, we ſhall conſider the love of Chriſt theſe three ways.

1. In the properties of it.

2. As

2. As it is to be found in both his *Natures*, the love that is in his *humane*, and that is in his *Divine* nature.

3. In the effects of it.

1. The love of Christ will appear to be a surpassing love, to have all manner of dimensions in it, if we consider the *properties* of Christs Love.

1. Christs love is an *ancient love:* Christs love is more *ancient* and of *longer standing* than the world: *Eph.* 1. 4. *According as he hath chosen us in him before the foundation of the world.* The effects of Christs love are seen in *time*, but the love it self was *before* all time. Gods love to his people is as ancient as his love to himself: Gods love to himself is from Eternity, and his love to us is from Eternity; therefore doth he say, *I have loved thee with an everlasting love, Jer.* 31. 3. It is a saying of one of the *Ancients*, *Wonderful indeed is the love of God to man, which is, together with God, eternal*, that is, eternal as God is eternal. Where can we place the beginning of this love? The Scripture teacheth us expressly, that it was before the foundation of the world, and therefore consequently before all time: and if before all time, then it must needs be from Eternity. Christ loved us before we had a *being*, yea, it was his love that first of all gave us a being, and he therefore gave us a *being*, that he might demonstrate and set forth the riches of that grace and love he had in his heart towards us: *Rom.* 9. 23. *That he might make known the riches of his glory on the vessels of mercy, which he had before prepared unto glory.* The Lord had *prepared glory* in his *thoughts* and *purpose* for the *vessels of mercy* from Eternity,

Mirus profectò amor hominum unà cum Deo æternus. Cyril.

Eternity, and he therefore gave them *being*, that he might beſtow that glory on them, which he had prepared for them from Eternity. Chriſts *delights* were with the *ſons of men* from Eternity, *Prov.* 8. 31. Chriſts delight from Eternity was to think what he ſhould do for us, before ever we had a being; even then, when he was the object of the Fathers delight; as it is in the verſe immediately preceding, *I was daily his delight*. Even then, when the *eternal Son who lay in the boſom of the eternal Father*, was the *Fathers delight*, yet, if we may ſo ſpeak, he had another delight that took him up, and that was to think what he ſhould do for us. It is the property of love not to be pleaſed in its own happineſs only, but have deſires of the happineſs of the perſon whom it loves. Chriſt was *infinitely happy* in the Fathers *boſom* in being his *delight*, but he loved us, and therefore was not ſatisfied with his own happineſs, but pleaſed himſelf with the thoughts of making us happy.

2. Chriſts love is a *free love*. The freeneſs of Chriſts love appears in three reſpects.

1. Chriſts love is *free*, becauſe it was not *neceſſary*: Chriſt was not drawn from any *neceſſity* of nature to love us, as if he could not chuſe but love us: he might have choſen whether he would have loved us. God indeed loves himſelf *neceſſarily*: he loves himſelf, and cannot but love himſelf; but God loves the creature *freely* and *arbitrarily*, he might have choſen whether he would have ſet his love upon it yea or no: *Rom.* 9. 15. *I will have mercy on whom I will have mercy.* Gods will is the reaſon of his own love to the creature. God was under no conſtraint to ſhew mercy; but he therefore ſhews mercy, becauſe

mercy

mercy pleaſes him; *he will have mercy on whom he will have mercy.* Gods goodneſs and perfections were ſufficient for himſelf; and if he had needed any thing, the creature could have given him nothing, for the creature had nothing to give him but what God had firſt given to it: and therefore Gods love was moſt free. God was not neceſſitated to have made the creature, or to have given it a being, much leſs was he neceſſitated to have given it ſuch a ſupernatural good as grace and glory was. God might have made man, and never ordained him to the glory of Heaven; he was not neceſſitated to make man at all, to give him ſo much as a natural being, much leſs was he neceſſitated to give the happineſs and glory of Heaven to him.

2. Chriſts love is *free*, for as much as there is no *advantage* or *profit* that comes to him by loving us: *Rom.* 11. 35. *Who hath firſt given to him, and it ſhall be given to him again?* God did not ſtand in need of any thing out of himſelf, he had *alſufficiency* and *perfection* in himſelf, within the compaſs of his own eſſence, if we may ſo ſpeak; whatſoever is in the creature, is firſt in God after an eminent manner before it is in the creature. There is nothing in the effect but is firſt in the cauſe: therefore the *Ancients* have this obſervation, All created things are more perfectly in God than they are in themſelves, even as ſilver is more perfect in gold than in it ſelf. That virtue whereby the creatures were produced, was firſt in God as the cauſe, before it was drawn forth in the creature as the effect: and therefore it is well obſerved by *Auſtin*, God had a purpoſe from Eternity to make the creatures, but he therefore made

made them in time, that he might ſhew he did not ſtand in need of the creatures, but had been perfect and happy without them from Eternity.

3. Chriſts love is *free*, for as much as it was without reſpect of merit in us: *Rom.* 9. 11, 13. *The children being yet unborn, neither having done good or evil, it was ſaid, Jacob have I loved, and Eſau have I hated.* 2 Tim. 1. 9. *Who hath ſaved us and called us, not according to our works*, &c. Rom. 8. 28. *All things work together for good to them who love God, to them who are the called according to his purpoſe.* It is true, the Elect do love God, yea but they are firſt *called*, firſt *loved* of God. It was not our *love* to God was the *cauſe* of Gods *love* to us, but Gods *love* to us is the *cauſe* of our love to him. God firſt elects, and then calls us, and then we love him. God *decrees* to *give* to the Elect both *faith* and *obedience*, *Tit.* 1. 1. 1 *Pet.* 1. 2. therefore his love cannot poſſibly be grounded upon the *foreſight* of our faith and obedience, but is every way moſt free. Sweet are the expreſſions which *Bernard* hath: *God* (ſaith he) *loves, neither hath he his love from any thing out of himſelf, but himſelf is the cauſe of his own love: and therefore his love is moſt ſtrong, becauſe he is not ſo properly ſaid to have love, as himſelf is love.*

Amat Deus, nec aliunde hoc habet, ſed ipſe ab ſe unde amat; & idò vehementius, quia non amorem tam habet, quàm hoc ipſe eſt. Bern.

3. Chriſts love to his people is a *ſpecial peculiar*, and *diſcriminating* love.

1. It is a *ſpecial peculiar* love. There is a *common general* love which God bears to all creatures; but there is a *ſpecial peculiar* love which God bears to his people. God loveth all his creatures with a general love; but it is ſome only he loves with a ſpecial and peculiar love.

God,

Omnes quidem diligit, sed non ad æquale bonum. Tolet.

God, as one observes, loves all his creatures indeed, but he doth not love them so as to will the *same* good, or to bestow the same equal good upon them all. God is *good* to all, and his tender *mercies are over all his works.* He *feeds* the *ravens*, *cloaths* the *lilies*, gives *life*, *breath*, *being* to all creatures; but then there is a special love which he bears to his people. First, he gives *himself* to them: *Heb.* 8. 10. *This is the covenant I will make with them, I will be their God.* Secondly, he gives them his Son: *Having given us his Son, Rom.* 8. 32. *Joh.* 3. 16. Thirdly, he gives *Heaven*, *Salvation*, and *eternal life* unto them, *Luk.* 12. 32. 1 *Thess.* 5. 9. These are the things that God bestows upon his people: so then it is a special love in this respect. God bestows *common* blessings upon others; he bestows many temporal blessings upon all men; but his special favours are reserved for the Elect: therefore he is said to be the *Saviour of all men*, *especially of those that believe*, 1 *Tim.* 4. 10. God preserves and saves all men by a common Providence, but he is in a special peculiar manner the *Saviour* of Believers: therefore he is called *the Saviour of the body*, *Eph.* 5. 23. Compare these Scriptures together; in one place he is said to be the Saviour of *all men*, and in another place he is said to be the *Saviour* of his *body the Church.* Christ is the Saviour of all men in some respect, but not so as he is the *Saviour* of his *body the Church:* he saves all men with a *common salvation*, but he doth not save all men with a *spiritual eternal* salvation, it is the Church only he so saves.

2. The love of Christ is a *discriminating* love, because it is such a love as is bestowed upon *some* persons

perſons which is not beſtowed upon *others: Whom he foreknew, them he did predeſtinate, Rom.* 8. 29. How did he *foreknow* them? he *foreknew* them ſo as to *love* them. He knows all his creatures from Eternity, but he doth not ſo foreknow all as to love all alike: but he foreknows ſome after a ſpecial manner, he ſo *foreknows ſome* as he doth not *foreknow others:* he ſo foreknows ſome from Eternity as to love them from Eternity: he ſo *foreknows* ſome as to *paſs* by others: hence it is ſaid, he *loved his own which were in the world*, Joh. 13. 1. he *hath choſen them out of the world*, Joh. 15. 19. and he *prays for them, not for the world*, Joh. 17. 9. Here we may cry out with the *Apoſtle*, *O the depths*! There was no reaſon on the part of the *Elect* why they ſhould be choſen, and not others, *Mal.* 1. 2. *Was not Eſau Jacobs brother, ſaith the Lord? yet I loved Jacob.* As much as if it had been ſaid, What *preheminence* had *Jacob* more than *Eſau*, when I made my Election? Was not *Eſau Jacobs* brother? Did not *Eſau* and *Jacob* ſtand upon *equal ground?* and might I not have taken one as well as another? Nay *Eſau* was the *elder brother, yet*, ſaith God, *Jacob have I loved.* There is no dignity or worth in the Elect why they ſhould be choſen more than others: the Elect themſelves were involved in the ſame common condition of ſin and miſery with others: but *God who is rich in mercy, for the great love wherewith he hath loved us*, *Eph.* 2. 4. hath beſtowed that love on ſome which he hath denied to others. The reaſon of this love is not from any thing on the Elects part, but from Gods own *Soveraign will; he hath mercy on whom he will have mercy.* Thoſe who are choſen are not better and more

worthy

worthy than others, but God out of his own love will make them to be *veſſels of mercy* when as he will paſs by others.

Uſe 1. 1. A word to *Sinners*. O labour from what hath been ſpoken, to be ſenſible of your mifery: while you lye *out of Chriſt*, and *continue* in your *ſins*, you can challenge no part in this *rich* and Rom.8.29. *glorious* love: whom he *predeſtinated*, them he *alſo called*; therefore till you be *called*, you have no evidence of your *Election* of God. Think then of thy ſad condition, poor ſinner, poor unconverted ſoul. O there is all this rich and glorious love in the heart of Chriſt, but for any thing that yet appears, thou art never like to have ſhare in it; why? thou art yet uncalled, and lyeſt wallowing in thy ſins. The firſt dawnings of Chriſts love appear and break forth in vocation: *Eph.* 5. 26. *Chriſt loved the Church, that he might ſanctifie and cleanſe it with the waſhing of water by the word.* Chriſts love to the Church is ſeen in *ſanctifying* the Church, and *cleanſing* it by the Word and Spirit: O but thou waſt never ſanctified and cleanſed by the Word and Spirit to this day. Thou art a poor creature wallowing in thy blood, thou continueſt in thy *ignorance*, *unbelief*, *prophaneneſs*, *hardneſs* to this day? Whoever thou art whilſt thou continueſt ſuch, thou haſt no evidence as yet of thy election of God, that thou haſt any ſhare or part in this glorious love of Chriſt. O pray that thou mayſt feel the *ſanctifying* and *cleanſing* work of Chriſts Spirit, that the *Word* may have a *work* on thy ſoul for *converſion*. Chriſt loves the Church, and ſanctifies and cleanſes it with the waſhing of water *by the word*. The *Word* is the *ordinary means* by which the Elect are ſanctified,

ctified; and therefore Christ prays, *Sanctifie them by thy truth, thy word is truth, Joh.* 17. 17. If thou wouldst have some evidence of Christs love, pray that the Word of God may have some effect upon thee to bring thee from *darkness* to *light*, and from the *power* of Satan to God.

To the *People* of God. Is there such a rich and glorious love in the heart of the Lord Jesus Christ? Oh then labour to *admire* and *adore* this glorious love: labour to get your hearts *affected* with this love: stand and wonder at it, that the Lord Jesus should have such love for you: such *ancient, free, peculiar* love for you: that you should be made the *objects* of this ancient, free, peculiar love of his, when so many are passed by. *Meditate* much on this love, think of it night and day, never cease thinking of Christs love, till you have thought your selves into love to him. It is an excellent speech of *Bernard: When the love of Christ doth so swallow up our affections, that we even forget our selves, and can think of nothing else but Jesus Christ, and the things of Jesus Christ, then is love perfected in us.* The love of Christ is a great *abyss*, that we should be swallowed up in, and lose our selves in the contemplation of it, and the more *spirituality* we grow unto, the more shall we contemplate this love, and the more we contemplate the love of Christ, the more shall we find our selves drawn out in love to him. *Use* 2.

The end of the first Sermon.

SERMON II.

Eph. 3. verſ. 17, 18, 19.

That Chriſt may dwell in your hearts by faith, that ye being rooted and grounded in love,

May be able to comprehend with all Saints, what is the breadth, and length, and depth, and height:

And to know the love of Chriſt which paſſeth knowledge.

WE have already heard three *Properties* of Chriſts love, *viz.* that it is *ancient*, *free*, *peculiar*. The fourth *Property* of Chriſts love is, that it is an *intenſe* and a *ſtrong* love. He is ſaid to have the greateſt and ſtrongeſt love to another that *intends* moſt *good* to another, and is willing to be at the greateſt *coſt* and *charges* to procure that good for him. If a father intend to ſettle ſuch an inheritance upon his child, and will lay out all the money he hath to purchaſe that inheritance, it is a ſign he loves that child well. So is it in this caſe: the things that God intends to beſtow upon his people are the greateſt things, and he hath been at the greateſt coſt and charges to bring them to this inheritance.

1. God beſtows upon his people the *greateſt things*, and therein he ſhews how ſtrong his love is to them. What things are they? no leſs than *himſelf*, his own *glory*, and *bleſſedneſs*, all the *riches* of *Heaven*; *Heirs of God, coheirs with Chriſt*, Rom. 8. 17. *Heirs of God*, what is that? We ſhall *inherit*

herit God himself for our *portion*, we shall enjoy all that he is, all that God hath, so far as we are capable, or according to the *measure* and *capacity* of creatures.

2. As the things are great in themselves which God bestows upon his people, so God hath been at great *charge* and *expences* to bring us to this inheritance. He hath given us his *Son*, his *Spirit*, his *Promises*, his *Providences*, his *Ordinances*, to bring us to this inheritance. *All things work together for good to them that love God, to them who are the called according to his purpose*, Rom. 8. 28. Observe the last expression, *the called according to his purpose*. Those whom God hath a purpose to save, those whom he hath laid out his eternal love upon, all things are ordered to bring them to that happiness he hath purposed to bestow upon them. God lays the train of all his providences so as to bring his Elect to that happiness he hath chosen them to.

3. The love of Christ is *constant*, *unchangeable*, and *everlasting*. The unchangeableness of Gods love ariseth from the unchangeableness of his nature: *Mal.* 3. 6. *I am the Lord, I change not, therefore the sons of Jacob are not consumed.* As much as if God should have said, My nature is unchangeable, and that is the reason my love and mercy towards you is never changed. The manifestation of Gods love may be changed towards us, we may not apprehend the same effects of love at one time as at another; therefore doth the Church complain, *Lam.* 5. *ult. Thou hast utterly rejected us, thou art very wroth against us:* but yet the *root* and *fountain* of Gods love is still the same. *Whom the Lord loves he rebukes and*

chastens, *Rev.* 3. 20. Gods correction of his people proceeds from his love. Not but that God is truly displeased with the sins of his people: when his people give way to such particular sins, he disapproves of such particular acts of theirs, and disapproves of them in relation to those acts; therefore when *David* committed that sin in taking *Uriah's* wife, the Text saith expresly, but *the thing which David did, displeased the Lord*, 2 *Sam.* 11. *ult.* It is contrary to the nature of God, who is Holiness it self, to approve of the sins of his people, or of them with relation to such sinful acts: nay God may be so far angry for particular miscarriages in his people, as to take up the *rod* and correct them; yet in this very case Gods *original love* remains. The Scripture is very clear to this purpose, *Psal.* 89. 30, 31. *If his children forsake my Law, &c. then will I visit their transgression with the rod, &c. nevertheless my loving-kindness will I not utterly take from him.* Here we see Gods *paternal displeasure* or his *fatherly corrections* may consist with his love: yea in some sense Gods corrections are the Fruit of his love. 1 *Cor.* 11. 32. *We are chastened of the Lord, that we may not be condemned with the world*; he therefore *chastens*, that he may not *condemn*. Gods love to his people is a *fixed*, *unalterable* thing. Gods love is founded in his eternal purpose: now there is no changing of Gods purpose. It is a great expression that of the Apostle, *Rom.* 9. 11. *That the purpose of God according to election might stand.* The purpose of God in election *stands firm*, and this is matter of singular and unspeakable comfort to the Saints of God. If thou canst once see a line of electing love drawn forth upon thee, thou

thou mayſt conclude the purpoſe of God remains unalterable concerning thee. Now it is poſſible a Saint may know his election, 1 *Theſſ.* 1. 4. *Knowing, beloved, your election of God.* A Saint may know his *Election* by his *Vocation*, 2 *Pet.* 1. 10. *Give diligence to make your calling and election ſure.* Now if thou canſt find out thy election, thou mayſt conclude the purpoſe of God ſtands unalterable to thee. Chriſts love is from Eternity, and his love never ends. *Having loved his own, he loved them to the end, Joh.* 13. 1.

2. Having ſpoken of the *Properties* of Chriſts love, I come to ſpeak of the love that is to be found in both his *Natures*, in the *Divine* and in the *humane* nature.

The *Love* of Chriſt is a *great love*, if we conſider the love that is to be found in each of his *Natures*, the *Divine* and *humane nature*. *Eph.* 5. 25. it is ſaid, *Chriſt hath loved the Church, and given himſelf for it.* Chriſt, as *God*, hath loved the *Church* from *Eternity*; therefore is it ſaid, *I have loved thee with an everlaſting love, Jer.* 31. 3. Now to this *ancient* and *firſt* love of his there was a *new love* added, and that was the love of Chriſt as *Man*: this love which is founded in his humane nature had a *beginning*, even as the humanity it ſelf had a beginning: but yet it is ſuch a *love* as never ſhall have an end. Chriſt therefore loves his Church with a *twofold love*, with a *Divine* and a *humane love*, each of which is the moſt *ſincere*, the *greateſt*, the moſt *perfect*, the moſt *conſtant*, and *abiding* love. I ſhall ſpeak

1. Of the love that is in his *humane nature*, becauſe that will help us to conceive the better of the love that is in his *Divine nature*: the love

that is in the *humane nature* is the *product* or *effect* of the love that is in his *Divine nature*: and if the love of his humane nature be so great, the love of his Divine nature must needs be far greater, as we shall hear.

The love which is in his *humane nature* is exceeding great. To understand which, we must consider, as there are two *natures* in Christ, the *Divine* and *humane nature*; so there are two *wills*, the *Divine* and *humane* will: and as there are two *wills* in Christ, so we must necessarily suppose a twofold *operation* of those wills, and so by consequence a twofold *love* in Christ; for love is nothing but the *efflux* of the will, some *motion* in the will whereby some good is willed to another: now the love that is in Christs *humane nature* is exceeding great. It is true, that which the *School-men* call *Habitual* grace, which is in the soul of Christ, is not *simply infinite*, and the reason that they give is this: The *humane soul* of Christ being but a *creature*, and not infinite, the *habits* of grace which do *inhere* in his humane soul, as the *subject*, they themselves cannot be supposed to be infinite; for the *habits* cannot exceed the capacity of the subject: if the humane soul of Christ be but a *created thing*, then the *habits* of grace which are in it, are not simply infinite; yet notwithstanding this, the love which is to be found in Christs humane nature, is exceeding great, and a love surpassing the love of men or Angels: and the reason is, the *humane* soul of Christ hath the *Divinity* inhabiting in it: now as the Son receives all the Father hath in the *eternal Generation*, (the whole substance of the Father is communicated to the Son in the *eternal Generation*,

tion, there is no perfection that is in the Father but it is to be found in the Son) therefore by conſequence it follows, that the *love* of the Father muſt neceſſarily be communicated to the Son, and doth reſide in the Son, and there is but one and the ſame *Divine love* both in the Father and in the Son. Now the Son, the ſecond perſon in Trinity, taking our nature, both the love of the Father and the Son (for, as an Holy man obſerves, *Sweet is this contemplation*) doth in ſome ſort *abide* and *reſide* in our nature; therefore the *humane Soul* of Chriſt being *inflamed* and ſet on fire with the fire of *Divine love* (which is ſo *near* it, which *inhabits* and *dwells* in it) muſt needs be fuller of love than any creatures heart ever was. The humane nature of Chriſt by means of its Union and Conjunction with the Divinity, takes in the influence of the Divinity; and the Divinity thus perſonally united to the Humanity, muſt needs fill his ſoul with that love that no creature was ever filled with: therefore we muſt neceſſarily ſuppoſe there was the greateſt love *imaginable* in Chriſts humane ſoul, the greateſt as was *poſſible* there could be in any created nature. *The Godhead dwelling in Chriſt bodily*, that infinite love of God muſt be ſuppoſed in ſome ſenſe to dwell in the heart of Chriſt-Man. How loving, how tender, how affectionate muſt that heart be that hath all the love of the Father and the Son poured out into it? For conſider it, the *Son* receives all from the *Father* by *eternal Generation*, the Son takes up our nature and dwells in it; the humane nature united to the Son, takes in the influence of the Fathers and the Sons love by means of its perſonal Union with the Son. And thus the hu-

mane nature is not only *warmed*, but wholly ſet on fire by the *Divinity* inhabiting in it. Therefore it is well obſerved by one of the Ancients, *There is ſome warmth, ſome heat that comes from Chriſt the eternal Word into all the Saints hearts; but in Chriſts humane Soul the very fire of Divine love dwells ſubſtantially:* there it reſted ſubſtantially; for *in him the fulneſs of the Godhead dwells bodily*, *Col.* 2. 9. Therefore there is the greateſt love imaginable to be found even in the *humane Soul* of Chriſt. More particularly the love that was in the humane Soul of Jeſus Chriſt may be deſcribed and ſet forth under three conſiderations.

In hac anima ipſe ignis divinus ſubſtantialiter requieviſſe credendus eſt. Orig.

1. The heart of Chriſt-Man was filled with the moſt *ſweet*, *tender*, *merciful*, *compaſſionate* diſpoſitions, that ever any heart was filled with. Hence is it, that we have thoſe expreſſions, that he is a *merciful* and a *faithful* High Prieſt, *Heb.* 2. 17. that *he is touched with the feeling of our infirmities*, *Heb.* 3. 15. We read alſo of the *bowels* of Chriſt, the *meekneſs*, the *gentleneſs* of Chriſt, 2 *Cor.* 10. 1. Never were there ſuch *words* of *love* and *ſweetneſs* ſpoken by any man as by him: never was there ſuch a *loving* and *tender* heart as the heart of Jeſus Chriſt, *Grace was poured into his lips*, *Pſal.* 45. 3. Certainly never were there ſuch words of love, ſweetneſs, and tenderneſs ſpoken here upon this earth as thoſe laſt words of his which were uttered a little before his Suffering, and are recorded in the 13, 14, 15, 16, & 17 Chapters of *John*. Read over all the Books of love and friendſhip that were ever written by any of the ſons of men, they do all come far ſhort of thoſe melting ſtrains of love that are there expreſſed. So ſweet and amiable was the converſation of

Jeſus

Jesus Christ, that it is reported of the Apostle *Peter* in the *Ecclesiastical History*, that after Christs *Ascension* he wept so abundantly, that he was always seen wiping his face from the tears; and being asked why he wept so, he answered, He could not chuse but weep as often as he thought of that most sweet conversation of Jesus Christ.

Quotiès recordaretur illius suavissimæ conversationis Christi.

2. The love of Christ as *Man*, or which was in his *humane nature*, may be seen in the *compliance* of his *humane* will with the *Divine* will in point of suffering. It is true, it was the Divine will that gave up the humane nature to suffer, *Joh.* 6. 51. *The bread which I will give is my flesh, which I will give for the life of the world.* It was the Divine will that gave up the humanity to suffer, yet his *humane* will complied with the *Divine* will: *Father, not as I will, but as thou wilt.* There is a *will* and a will in Christ, a *Divine* will and a *humane* will, and the *humane* will *complies* with the Divine will. *Father, save me from this hour, nevertheless for this cause came I to this hour, Joh.* 12. 27. Hence is it, that the Apostle tells us he was *obedient unto the death, Phil.* 2. 8. The Lord Jesus knew right-well how great a burden the weight and pressure of his Fathers wrath was, and yet he was content to undergo this burden for our sakes. *The cup which my Father hath given me to drink, shall not I drink of it?* Joh. 18. 11. *I have a baptism to be baptized with, and how am I straitned till it be accomplished,* Luk. 12. 50. It is true, had he not been God, he could never have stood under such a burden as the burden of Divine wrath: and had not his love been more than a created love, had his love been the love of a meer creature,

creature, he would never have undertaken such a work. But being *supported* by the *Godhead*, he was *inabled* to undergo his Sufferings, and also his humane will influenced by the Deity, was made willing to suffer; therefore it is said, *For their sakes I sanctifie my self*, *Joh.* 17. 19. There was a concurrence of his Divine and humane will in his suffering: the Divine will in the person of the Son sanctifies and sets apart the humane nature to suffer; the humane will concurs with the Divine, and is made willing to suffer, *Joh.* 10. 17, 18. *Therefore doth my Father love me, because I lay down my life.* The *person* that *lays* down his life is the *Son* of God *incarnate*, the *life* which he lays down is the *life* of his *Humanity*; for the *life* of his *Divinity* could never be laid down. Now the *Divine person* had the *humane* soul and body united to himself in the *bond* of *personal Union*. The Divine person gives up the *humane soul* and *body* to be separated from each other at his death, and yet holds them both to himself in the bond of personal Union. Divines use an *apt similitude* to illustrate this by: It is as if a man held a sword in his hand sheathed, and should draw forth the sword out of the sheath: the sword and sheath are separated one from the other, yet the *hand* holds both. Here then is the *acting* of the *Divine* will, the *Divine* will in the person of the Son gives up the humane nature to suffer; this is intimated in those expressions, *No man taketh away my life from me, but I lay it down of my self; I have power to lay it down, and I have power to take it up again.* Now the *humane will* knowing that it is the pleasure of the *Divine* will that the humanity should be given up to suffer, *submits* unto, and

and *complies* with the Divine will: this is implied in that expreſſion, *This commandment have I received of my Father*, *Joh.* 10. 18. The *Divine* will of the *Father* and of the *Son* are all one. Now the humane will knowing that it was the pleaſure of the Divine will, that the humane nature ſhould be given up to ſuffering and death, complies with the Divine will herein.

3. The third conſideration to ſet forth the love of Chriſt, as he is Man, or in his humane nature, is this: The love of Chriſt, as he is *Man*, may be ſeen in the *Petitions* he offered up to the Father for us whilſt he was here on earth. Much of that love which dwelt in his *humane* ſoul may be ſeen by the prayers and petitions he offered up to the Father for us. It is true, Chriſts *Interceſſion* is a work that belongs to him as *Mediator*: now Chriſt is Mediator not according to one nature only, but according to both natures; and there is a communion of both natures in this action of his praying for us, as well as in the reſt of his *Mediatory actions*: but yet although the perſon praying for us be God-man (that very perſon who ſubſiſts in both natures) yet that nature in which he is moſt properly ſaid to pray, is his humane nature: as in his ſufferings, the perſon ſuffering is *God-man*, yet the nature according to which he is ſaid to ſuffer, is the humane nature; therefore he is ſaid to be *put to death in the fleſh*, 1 *Pet.* 3. 18. So in his *praying* for us, the *perſon praying* is God-man, but the nature in which he prays, is the humane: the *whole action* proceeds from the perſon, but the *proximate* and *immediate* principle is the humane will. Chriſts praying was the act or deſire of his humane will, though it be true, that

will

will was acted, influenced, and governed by the Divine will. Hence is that saying of the Ancients, *Christ prays as he is man, as he is God so he is prayed unto:* as he is man so he intercedes, prays, and supplicates to the Father for us.

Christus orat ut homo, ut Deus adoratur, ut homo orat Patrem.

Now we may consider the love of Christ in the desires that were in his humane will for us. It is true, it was the Godhead that directed and inclined his humane will to those desires, and gave that virtue and efficacy to his prayers. If they had been the prayers of a meer man, they had not had such efficacy. But yet we may consider the love that was in his humane soul when he prayed here on earth for us. There was no small love in the Humane soul of Christ, when he asked such great things for us a little before his going out of the world. It is true, his humane love is not all or the principal thing to be considered in the great things he asked for us. If his love had not been more than the love of a man, he could not have asked such great things for us, as we read of in *Joh.* 17. yet certainly there was a great deal of love in his humane soul, which was filled by the Divinity inhabiting in it. His heart was brim-full of love when he came to make that last prayer of his to the Father for us. Judge of his love by the things he asks for us. What are the things Christ asks? No less than Union with himself and the Father, *Joh.* 17. 21, 23. It is a good speech of one of the Ancients: 'What 'Christian heart is it that doth not melt when 'he doth clearly understand that the eternal Son 'of God did ask for him in particular, that he 'might be one with him and the Father? Can we desire a greater happiness than this, to be one with

Cujus Christiani cor non liquescit dum manifestè cognoscit Filium Dei eternum pro se rogâsse Patrem, ut unum sit cum ipsis?

with the Father and the Son? This is the happineſs Chriſt asks for us, that we might be one in the Father and the Son. And as he prays for this Union, the top of all, ſo he prays for many other bleſſings; as,

1. That the Father would keep all that are his through his own Name, *verſ.* 11. How would he have them kept? He would have them kept unto this union. So it follows, *That they may be one as we are one.* As the Father and the Son had intended the Elect unto this union, ſo he prays that they may be preſerved unto this union: preſerved unto eternal life, preſerved from miſcarrying, that they might come unto that union the Father and the Son had elected them unto. What comfort is this, that our Lord Jeſus hath prayed we may be kept to our laſt happineſs, that God would by his own power keep us to Salvation? The Salvation of the Elect muſt needs be ſecure, when Chriſt hath prayed the Father, that he would keep all his by his own power to Salvation.

2. He prays that we might be kept from the evil of the world, *verſ.* 15. You that fear to be overtaken with any ſcandalous ſin, you may know the worth of this prayer.

3. He prays for our Sanctification, *verſ.* 17.

4. He prays that we might be where he is, *verſ.* 24.

5. He prays that we might have a ſhare in his Glory; not only that we might be with him, but alſo behold the glory that the Father had given him. What love muſt that heart needs be filled with, that prays for ſuch things. It is true, it was not the love of a meer man that could ask ſuch things;

things; but it was the Divine love filling his humane ſoul and acting of it, that carried him forth to ask ſuch things. And thus I have finiſhed the conſideration of the love that was in the humane nature of Chriſt.

2. There is the love that is in Chriſts Divine nature. The love which is in the humane nature is very great; but the love of the Divine nature is infinitely greater. The love which is in the Divine nature is the fountain and ſpring of all the love that is in the humane nature, and it was meet we ſhould contemplate a little the love that was in Chriſts humane nature, that by this conſideration we might riſe up to contemplate the love of the Divine nature, which is the fountain and head-ſpring. Now to help us a little to conceive of the love which is in the Divine nature of Chriſt, I ſhall propound you three conſiderations to illuſtrate it.

1. All the love of the Father reſides and is to be found in the Divine nature of the Son. The Scripture, when it ſpeaks of the love of God, doth all along commend and ſet forth the love of God the Father. *Behold what manner of love the Father hath ſhewed us*, 1 Joh. 3. 1. *The grace of our Lord Jeſus Chriſt, and the love of God*, &c. 2 Cor. 16. 14. The love of God, that is, the love of the Father: for when Chriſt and God are ſet in diſtinction, by God we are to underſtand the firſt perſon of the Trinity, the Father. So *Joh.* 3. 16. *God ſo loved the world*, that is, God the Father. Still we ſee the Scripture deſcribes the Father to us as the fountain of love. As the Father is the *Fountain* of the *Deity*, ſo he is the fountain of love. Now then if all the love of the Father reſides and is to be

πηγὴ τῆς θεότητος

be found in the Son, then certainly the Divine nature of the Son must needs be full of love: but so it is, the whole intire love of the Father is to be found in the Divine nature of the Son; and the reason is, because there is but one and the same Divine nature in the Father and in the Son. The Father and the Son are not of *alike* Essence, but they are of the *same Essence*, and because of the *sameneß* of the Essence in the Father and in the Son, there is the same love in the Father and in the Son. Love is an essential property belonging to the Essence of God; there being the same Essence both in the Father and the Son, there must needs be the same love in both. The Father communicates all he is and hath to the Son in the eternal Generation, *Joh.* 16. 15. *All that the Father hath is mine:* therefore the Son receiving all from the Father in the eternal Generation, the whole intire love of the Father is communicated to him, and resides in him. Therefore he is called the *expreß* image of his person, the brightness of his glory, *Heb.* 1. 3. The whole nature of the Father is to be seen and is made conspicuous in the person of the Son. Therefore if we conclude, that there is the highest and most immense love in the Father, we must necessarily conclude there is the same love in the Son, who is the expreß image of his person. Hence is that expression of our Saviour, *Joh.* 14. 21. *If any man love me, he shall be loved of my Father, and I will love him.* Observe it, *my Father will love him, and I will love him.* We may not conceive there is a twofold love, one of the Father, and another of the Son, but both Father and Son do love with the same love. There is but one and the same Divine love in the Father

Non ὁμοιότης, sed ἰσότης.

Father and the Son. It is true, if we understand it as some do, of the love that is in Christs humane nature, then we may suppose a twofold love; and so there is a Learned man that gives this sense, My Father will love him, and I will love him, *i. e.* I will love him, not as God only (for so the Father and the Son love with one love) but I will love him as man also. But I incline rather to understand it as *Austin* of the Divine Love, there is but one and the same Divine love in the Father and the Son. It is *Austins* Exposition upon the Text: *How is it possible the Father should love without the Son, or the Son without the Father? How is it possible, when the Father and the Son work inseparably, their love should be divided and separated?* The Son having all the Fathers love in him, and the Scripture describing the Father to be the fountain of all love, the Divine nature of the Son must needs be full of love.

Quomodo Pater sint Filio, aut Filius sint Patre diligeret, quomodo cum inseparabiliter operentur, separabiliter diligant? Aug.

Use. We come now to make a little Use of what hath been opened. We have heard a little of the sweetness of Christs love, not only in the properties of it, but as this love is to be found in both his natures. Behold here matter for *new wonder*. Well may we cry out with the Apostle, *O the heights, and depths, and breadths, and lengths of the love of Christ!* Here is love, the most glorious love in both the natures of the Lord Jesus, in his humane, and in his Divine nature.

1. Great was his love in his humane nature; his humane nature was filled with that love that no creature was filled with: great are the affections that are seated in his humane heart, never so much sweetness, kindness, tenderness, compassionateness to be found in any heart as his. Never any

any thing ſo ſweet, ſo lovely, ſo amiable in the whole Creation of God as the Humanity of Jeſus Chriſt. *Thou art fairer than the ſons of men*, Pſal. 45. 2. The humane ſoul of Chriſt was compoſed and made up all of love and ſweetneſs: yea, the humane nature was the receptacle as it were, into which the Divinity poured forth all its love. *In him dwells all the fulneſs of the Godhead bodily*, *Col.* 2. 9. It is not a *particle* or ſome ſmall portion of the Divinity, but the fulneſs of the Godhead; and if all the fulneſs of the Godhead, then all the fulneſs of Divine love dwells in the humane nature aſſumed. Not that the love of the *Humanity* is *formally* and eſſentially the ſame with the Divine love, or that the love which immediately flows from his humane will and affections, is ſimply infinite as the Divine love is, (although it is a far greater love than ever was found in the heart of any creature) but thus we may conceive of it. The *Humanity* is as it were the ſeat of the Divine perſon; in this humane nature that perſon (who is love it ſelf) dwells. Gods nature is love: now in the humane nature aſſumed, that very perſon (who is love it ſelf) dwells and takes up his abode; how ſweet, how full of love muſt the heart of Chriſt be, that hath *love* it ſelf dwelling and inhabiting in it!

2. Here is the love of the Divine nature: and how great that love is, no heart can conceive, no tongue can expreſs. A few words from hence to Sinners, and to the Saints of God.

O that poor Sinners would be perſwaded to look after a ſhare in this love. Never will you find any love to match this love: you may go from creature to creature, but never find any *Uſe* 1.

love like the love of Christ. Look upon the love of Christ-man, it is the sweetest love that ever was, never any created love like to his; but then look to his Divine love, and where will you find a parallel? What are a few drops to the Ocean? All the love that is scattered among the creatures, is but as a drop; the Godhead, that is the Sea and Ocean of love. Here are you drawn by a double cord of love, by the love of his humanity and his Divinity. When Christ would win upon souls, how doth he do it? He sets his love before them, *I love them that love me*, Prov. 8. 17. *If any man love me, he shall be loved of my Father, and I will love him*, Joh. 14. 21. Love is the thing which is most naturally loved: who can withstand the power of love? Can you hear of all this love in the heart of this amiable person the Lord Jesus, and not find it in your hearts to love him? Never will you find so much love and sweetness any where else as in the Lord Jesus. The things that have been set before you are the greatest realities, and not meer notions of words or love. We hear much of love in this world, men speak much of love; but the love that is spoken of in the world, is for the most part nothing but *words* and *air*, there is little reality in it; but the love of Christ is the most real, solid, substantial love. Here is the love of God himself, the love of the Divinity, here is love lodged in a part of your own nature, lodged in that nature which is akin to you: here is the love of your own flesh and blood: should not the consideration of this sweet matchless love of Christ joyned with the consideration of your extreme misery and necessity make up the most powerful argument to draw souls

to

to Christ? Here you have the sweetest and most glorious love in the world to invite you on the one hand, and on the other you have the necessity of your own misery. *Unless you believe that I am he, you shall dye in your sins*, Joh. 8. 24. *He that believes not on the Son, the wrath of God abideth on him*, Joh. 3. ult. *As many as are under the law are under the curse*, *Gal.* 3. 10. If you despise and reject this Lord Jesus, do you know where to find another Saviour? If ever you be saved, Divine Justice must be satisfied, an angry God must be pacified, your debts must be discharged, otherwise your sins will be all charged upon you another day. If you neglect such a Saviour whose love is most sweet, and your need of him so great, your condemnation will be most just. *If any man love not the Lord Jesus, let him be anathema maranatha.*

You that are the Saints of God, learn from hence to study and contemplate the love of Christ more and more. Ye complain your hearts are cold and frozen, ye cannot get them inflamed with love to Christ; warm your cold and frozen hearts by the fire of Christs love. Love is the Load-stone of love. Consider well the love that is in both his natures; consider the sweetness of his humane nature; consider the sweet, kind, compassionate, sympathizing heart of Christ as man; consider that love is lodged in the heart of one that is your elder Brother: that it is seated in that nature that is near akin to you, and is in all things made like to you, sin only excepted: and then consider the fulness and perfection of his Divinity: consider well the infinite treasures of love and kindness that are lodged in *Use* 2.

his Divine nature; let us ponder and consider these things, surely our hearts are hard frozen indeed, if they will not melt under these considerations.

The end of the second Sermon.

SERMON III.

Eph. 3. vers. 17, 18, 19.

That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love,

May be able to comprehend with all Saints, what is the breadth, and length, and depth, and height:

And to know the love of Christ which passeth knowledge.

WE are yet under the consideration of the Love that is in Christs Divine Nature, we have mentioned one consideration about it, the second follows.

The second Consideration about the love that is in Christs Divine nature.

2. To help us to conceive of the love that is in the Divine nature of Christ, consider, That love is most natural to God. We have heard in the first consideration, That the Divine nature of the Father is in the Son. As the Father hath the whole nature of God in him, so the Son hath the whole nature of God in him; therefore doth *John* say of the Son, *This is the true God*, 1 Joh. 5. 20. The Father and the Son are but one and the same

ſame true God. Now love is moſt natural to God, love is his very Eſſence: hence it is ſaid, *God is love*, 1 *Joh.* 4. 7. I do not remember in all the Scripture, that God is called anger, wrath, or hatred. It is true, anger, wrath, hatred are attributed to God, but I do not remember that it is *formally* or categorically expreſſed thus, that God is wrath, anger, hatred; but, *God is love*, his very nature and eſſence is love. In ſome ſenſe we may ſay, Had it not been for ſin, there had been no ſuch thing as hatred in God. Not that we do or can ſuppoſe that there are, or can be any new *immanent acts* in God, for then it could not be ſaid, that God was without *variableneſs* or *ſhadow* of change, *Jam.* 1. 17. God always was what now he is: God was from Eternity that which now he is: all the change is from the creatures part, there is no change in God; what God is once he is for ever, there is no manner of change in him. But thus we ought to conceive of it, That property in God whereby he is inclined to hate ſin, which is natural and eſſential to him (as the Pſalmiſt tells us, *Thou loveſt righteouſneſs, and hateſt iniquity*) had never had an object to work upon, had not ſin entred into the world. But now God had himſelf and his own goodneſs to love, had there been no ſuch thing as ſin for him to hate; therefore love is moſt natural to God: it is moſt natural to God to love, yea it were a wonder he ſhould not love. *Auſtin* obſerves, it is as natural for God to love, as it is for him to *be* and *live*. God is an *intellectual Being*, and being ſo, he muſt needs know, underſtand, and love himſelf: and God being a *pure Act*, he cannot ſometimes love, and ſome-

times not love, but as he knows himself always, so he loves himself always. It is true, Gods love to the creature is not *necessary*, as it is to himself. God loves himself necessarily, but he loves the creatures freely and arbitrarily: but yet thus we ought to conceive of it, God being love, love being his very nature and essence, God loves the creatures *freely* indeed, but yet he loves according to the *condecency*, or *becomingness* of his own goodness. What so proper to Love, as to love? God is love, and therefore he loveth us. The more good any thing is, the more diffusive it is of it self. God is good by nature and essence, there is no *one good but God*, *Mat.* 19. 17. Creatures are good by participation, but they are not originally, essentially good; but the Essence of God is goodness: therefore God being goodness it self, it is most agreeable to his nature to impart and communicate good to the creature.

Bonum est sui ipsius diffusivum.

The third Consideration.

3. The love that is in the Godhead or Divine nature in Christ, is the *cause* of all the love that is to be found in his humane nature. The humane nature indeed is the *glass* in which the perfections of the Divine nature do shine forth, but the Godhead is the source and spring of all. Gods love is most visible to us in the effects of it: that God should be incarnate and become man; that the Law should be fulfilled for us; that the pains and torments of Hell should be suffered and undergone for us; that our nature should be carried into Heaven and filled with glory there: these are the effects of Divine love, and these effects of love are made *visible* and *conspicuous* in the humane nature; but the Divine nature is the *principal Efficient* in all these: For mark it, it is the Divine nature,

nature, in the person of the Son, which sanctifies the humanity and assumes it into unity of person, that carries forth the humanity as to all actions and sufferings; so that if these be demonstrations of the highest love, for God to dwell in our nature, to see the Law fulfilled for us, to see the torments and pains of Hell undergone for us, to see Divine Justice satisfied for us, we ought to behold and contemplate the love of the Divine nature as the first root of these things; for it is the Divine nature that is the principal efficient cause of all. *God so loved the world, that he gave his only begotten Son*, &c. 1 *Joh.* 3. 16. There was the love of the humanity which did concur in Christs laying down his life for us. *That the world may know, that I love the Father, and as the Father gave me commandment, even so I do*, *Joh.* 14. 31. Christ as man loved the Father, and having received a commandment from the Father, he laid down his life for the sheep. He was willing even as man out of love to the Father and to the sheep, to lay down his life; but notwithstanding this, the love that was in his Divine nature was the *principal*; therefore doth *John* say, *Hereby we perceive the love of God, that he laid down his life for us*, 1 *Joh.* 3. 16. Therefore we ought not to terminate our thoughts, or to stick meerly in the consideration of the actions and sufferings of Christman; but we ought to contemplate the love of the Divine nature in all these things, for it was the Godhead was the primary and principal cause, and the humane nature is to be considered as the *less principal* cause, and as the servant to the Divinity. So that whatsoever is sweet or amiable in Christ as man, consider all his actions and sufferings.

Habuit rationem causæ minùs principalis & ministræ.

sufferings in the humane nature, and whatsoever may make him amiable in that respect, we ought to look to the Divine nature as the principal cause, and to the humanity as *acted* by the Divinity: the humanity is the *Organ* of the Divinity in all these things. Thus have we passed over the second Consideration, there are *heights*, and *lengths*, and *depths*, and *breadths* in the love of Christ, if we consider the love of Christ distinctly, as it is to be found in both his natures, in his Divine and humane nature.

3. I proceed in the third place to speak something of the effects of Christs love. As the love of Christ hath heights, depths, lengths, and breadths, and all manner of dimensions in it, if we consider it in the properties of it; and as it is to be found in both his natures: so it hath the same dimensions in it, if we consider the effects of his love. The effects of Christs love are most admirable.

1. The first effect of Christs love is his *Incarnation*. O that God would give us an heart to listen to the great Mysteries of God that are contained herein as the weight of these things requires; that the *Word* should be made *flesh*; that God should assume a part of humane nature, and become true man: here are heights, breadths, lengths, and depths of love indeed. *Bernard* calls the Incarnation of Christ a wonderful work, a singular work among all the rest of Gods works, yea above all the rest of his other works. The work of *Incarnation* is the greatest of all the works of God, it is a greater work than the creation of Heaven and Earth; for God to make all creatures out of nothing, this is a work suitable

Opus mirabile, opus singulare, inter omnia & super omnia opera sua.

ble to the *Majesty* of God; but for God to come into the nature of his own creature after he hath made it, this is more wonderful. *What greater Argument of power than to joyn the Creator and the creature in one?* Phil. 2. 7, 8. *Made in the likeness of men, and found in fashion as a man.* They are melting expressions to any one that weighs them, and considers what the meaning of them is. For the God of Heaven to be made in the likeness of men, and to be found in fashion as a man, this will overcome and swallow him up that understands a little what the meaning of that is, *Heb.* 4. 15. This work of Christs Incarnation is a stupendious work, the greatest work that ever was done, the greatest that ever shall be done. The glorification of all the Saints in Heaven is not so much as this, for the Godhead to dwell personally in our nature. This was that made *Cyprian* to say, *I do not wonder at the other miracles that are in the world, I wonder at this, that God should be in the womb of a Virgin:* that God who is incorporeal, should cover himself with the covering of our flesh: that he who is invisible, should after a sort make himself visible: that he who is the immortal God; should become a mortal man: that he who is infinite and uncircumscribed, should take to himself a finite nature, these are wonders indeed. But that I may speak a little particularly to shew the dimensions of Christs love, to shew what are the heights, breadths, lengths, and depths of Christs love in the work of Incarnation, I shall propound several things. Oh let us consider the wonders that are in this Mystery of the Incarnation of the Son of God. The love of Christ in his Incarnation appears 1. That

Quid potentius quàm conjungere Creatorem & creaturam? Creator at Dominus omnium unus voluit esse mortalium: qui manens in forma Dei fecit & hominem, idem in forma servi factus est homo. Leo. Non miror miracula mundi, miror Deum in utero Virginis.

1. That God should chuse to manifest his love to man this way. When God would manifest his love to man to the *uttermost*, he *himself* would become man. 1 *Tim.* 3. 3. *Great is the mystery of godliness, God manifested in the flesh.* Here is the Mystery of mysteries, the Wonder of wonders, that God should take flesh. So great was this Mystery, that it drew the admiration of Angels; therefore the Apostle, after he had declared the sum of this Mystery, that God was manifested in the flesh, he adds this, *he was seen of Angels*, or he appeared to Angels. What is the meaning of that? The meaning is, he appeared *visibly in flesh* to Angels. He was seen in his simple naked Divinity of Angels before his Incarnation; but God was never seen as made visible in the flesh, until after the Son of God was incarnate and made man, the Angels beheld this sight (God made visible in flesh) with wonder and astonishment. Whereas it is said, *he was seen of Angels:* The meaning is, says *Calvin*, it was such a spectacle to see God incarnate, God made visible in flesh, that it drew the Angels to look upon it with admiration, by reason of the *novelty* and excellency of it. And another Learned man hath this expression concerning it: *He was seen of Angels, the most august Majesty of this great Mystery could not be set forth more magnificently than by this that it is said, He was seen of Angels:* for no doubt it was an incredible delight to the Angels to see God made flesh, as appears from that Song of theirs, *Luk.* 2. 14. *Joh.* 3. 16. *God so loved the world.* He loved the world, and he *so* loved it. God might have loved the world, and not have *so* loved it. God might have manifested

ὤφθη τοῖς ἀγγέλοις.

Quod Angelis visum esse dicit, intelligit tale spectaculum fuisse quod tam novitate sua, quam praestantia Angelos in se converterit. Calvin.

Non potuit magnificentius praedicari augusta hujus mysterii majestas.

feſted his love to man in ſome other way, and not ſo as to ſend his Son into the nature of man. It was great love for God to create man at firſt after his own image, and if God had confirmed man in his firſt eſtate (as the elect Angels were) ſo that man had never ſinned and fallen, this had been great love: but when man was fallen, for God to ſend his Son into the nature of man to recover man, this was greater love. This is illuſtrated by that Scripture, *Heb.* 2. 16. *Verily he took not on him the nature of Angels.* It is the obſervation of a Learned man, the Apoſtle ſpeaks here of the *good Angels.* The good Angels we know are confirmed in grace, ſo that they never fell; but the Son of God took not on him the nature of Angels; this was an honour caſt upon poor man more than on the Angels, that the Son of God came into the nature of man, not into the nature of Angels. But here the obſervation of *Calvin* muſt be taken in, That the Son of God hath preferred us above the Angels, this is not to be underſtood in reſpect of the dignity or excellency of our nature, but in reſpect of our miſery. Look upon angelical nature ſimply, and that is ſuperiour to humane nature; and therefore it is ſaid of man, that he was made *a little lower than the Angels.* Therefore there is no cauſe (as *Calvin* goes on) that we ſhould glory as being ſuperiour to Angels, unleſs it be in this reſpect, that God hath ſhewed greater mercy to us, which was that we needed: ſo that the Angels themſelves have reaſon to ſtand and admire from on high, that goodneſs that is beſtowed upon poor man here on earth. However this is clear, that it is the higheſt demonſtration of Gods love, that God ſhould take

take the nature of man, and in this respect there is an honour cast upon humane nature more than upon Angelical nature. God did not come into the nature of Angels, but into the nature of man.

2. The love of Christ in his Incarnation appears in this, That so great a person should come into our nature: *Isa.* 9. 7. *Unto us a Son is born.* But who and what is this Son? His *name is Wonderful, the mighty God, the everlasting God.* He is so the *Son*, as that he is also the *mighty God.* He is so the Son of the everlasting Father, as that he himself is also the everlasting Father of all creatures. He is the Son, yet the *mighty* God, the *everlasting* Father: therefore is it said concerning him, *In the beginning was the Word, the Word was with God, and the Word was God: by him all things were made, and without him was not any thing made that was made,* Joh. 1. 12, 13. This Son had not his existence first of all when he took flesh from the Virgin: he was the Son before and God before, *Prov.* 8. 24, 25, 26. *When there was no depths was I brought forth.* Micah 5. 2. *His goings forth were from everlasting.* Now that this great person, this eternal person should be incarnate, and take to himself a created nature in time, this sets forth the greatness of his love. Hence is that of one of the Ancients: *If I behold the person of him who comes, I cannot comprehend the excellency of his Majesty: the Angels are amazed to see him stooping all of a sudden into a nature below themselves, whom they always worshipped and adored above.* The Son of God was the object of the adoration of Angels before his Incarnation. Now that he who was known and worshipped by the Angels in Heaven as *God* before his Incarnation, that he should come into

Si personam venientis intuor, non capto excellentiam Majestatis: stupent Angeli de novo videntes infra se, quam supra semper adorant.

into the nature of man, and be reputed and taken for a man, and but a man, by the generality of men; O the heights, and depths, and breadths, and lengths of this love! *Isa.* 53. 10. *He was despised and rejected of men.* Joh. 10. 33. *Thou being a man makest thy self God.* Here the Jews account him to be a man and but a man, who was true God as well as man. Now that so great a person should come into our nature, this is another thing doth commend to us the love of Christ in his Incarnation:

3. The love of Christ in his Incarnation appears in the great condescension of that person who assumed our nature. Here we must inquire, wherein did the condescension of Christ appear in his Incarnation or in his assumption of our nature? I shall open that in several particulars.

1. In that the Son of God came into a nature so *inferiour* to his own. What comparison is there between God and the creature? That the eternal God should joyn himself so nearly to the nature of his own creature, this is admirable. This was that made *Bernard* say, *When I consider the person of him who comes, I cannot comprehend the excellency of his Majesty; when I consider to whom he comes, I tremble at the greatness of his condescension.* To whom was it that this great person came? He came to us poor men, who dwell in houses of clay. And will God indeed dwell with men? Yea he dwells with man: *The Word was made flesh, and dwelt among us, Joh.* 1. 14. He pitched his Tent and Tabernacle in a part of our nature; he did not only converse familiarly, and was seen among men, but he pitched his Tent and Tabernacle in a part of our nature. *Without controversie great*

Dignitatis ejus magnitudinem expavisco.

ἐσκήνωσεν ἐν ἡμῖν.

is

is the myſtery of godlineſs, God manifeſted in the fleſh. God was in that very fleſh which the Son of God aſſumed. God was in that fleſh that was once ſeen here on earth, and was afterwards given as a Sacrifice for the life of the world, yea ſo in it as to dwell *perſonally* in it. Therefore doth the Son of God call the fleſh he aſſumed *his own fleſh*, *Joh.* 6. 53. Now conſider it, what a diſproportion is there between God and our fleſh? Yet the eternal Word is made fleſh, he who was with God in the beginning, and who was God, this very Word is made fleſh, *Joh.* 1. 14. It is a notable expreſſion one uſeth to illuſtrate this: *Although it was not ſuitable to humane fleſh, according to the condition of its own nature, to be united to God in the unity of perſon; yet this was becoming God, in the infinite excellency of his own goodneſs.* It was nothing but infinite goodneſs could move God to condeſcend ſo low as to take a part of our fleſh, and cloath himſelf with it.

2. The condeſcenſion of Chriſt in his Incarnation appears in this, in that the Son of God took a part of our nature, after humane nature had been infected, and when the whole maſs of humane nature lay infected with original ſin. Let none miſtake here, that part of humane nature which was united to the perſon of the Son of God, had no taint or pollution of ſin in it; but thus we ought to conceive of it: The maſs of humane nature out of which this part or particle of humane nature was taken, was infected with original ſin, and in the ſame moment that the *Word*, the ſecond perſon in Trinity, joyned himſelf to our nature, that part or parcel of humane nature that was joyned to his perſon, was ſanctified

ſanctified by the Holy Ghoſt; ſo that in the ſame moment or inſtant the union was made, that part of humane nature which was aſſumed was ſanctified by the Holy Ghoſt: neither was it ſanctified before aſſumed, nor aſſumed before ſanctified, but both were done in the ſame inſtant: as ſoon as there was fleſh, ſo ſoon was it the fleſh of the Word. We muſt not ſuppoſe any inſtant of time, when that part of humane nature that was joyned to the Son of God, ſhould have a ſubſiſtence of its own before it was united to his perſon: no, but at the ſame time it was fleſh, at the ſame time it was *the fleſh* of the Word: but this is that which commends the love of Chriſt, and his great condeſcenſion, that he ſhould take part of our nature, when the whole maſs of it lay under the contagion of original ſin. God who was Purity and Holineſs it ſelf, might juſtly have loathed and abhorred ſuch impurity as ours, he might juſtly have diſdained to have ſought out a habitation for himſelf among ſuch polluted creatures. None of the children of *Adam* was exempt and free from the contagion of original ſin, no not the Virgin her ſelf, who was the Mother of our Lord: now that God ſhould ſeek out and prepare for himſelf a habitation out of ſuch an impure ſink as our nature was, by reaſon of ſin, this is that which greatly commends the love and condeſcenſion of the Son of God.

ἅμα σὰρξ, ἅμα θεοῦ λόγου σάρξ.

3. The greatneſs of Chriſts love in his Incarnation with reſpect to his condeſcenſion appears in this, in that he took our nature together with its infirmities: *He was in all things made like to us, ſin only excepted.* The Son of God did not only take fleſh, but he took *paſſible mortal* fleſh, ſuch a nature

nature as was subject to suffering and death; this was a great commendation of his love. For we must know the Divinity inhabiting in Christs humane nature, could have prevented all suffering and death: the Godhead which was personally united to the humane nature, could have made the humane nature impassible and above suffering. Therefore it is observed by a Learned man: *It was by the good pleasure of the Divine will, that it was permitted to the humanity to do and suffer the things which were proper to it self.* The great end why the Son of God assumed our nature was, that he might satisfie for the sins of men. Now one is then said to satisfie for the offence of another, when he takes upon himself the punishment that is due for such offences: now suffering and death was the punishment due for sin. *By one man sin entred into the world, and death by sin*, Rom. 5. Therefore the Son of God out of his great love to us was not only willing to take our nature, but also the infirmities of our nature: *Isa.* 53. 4. *He hath born our griefs, and carried our sorrows.* That which was not assumed was not healed; if Christ had not born our infirmities, our infirmities had not been healed.

Beneplacito Divinæ voluntatis permittebatur carni pati & operari quæ propria.

τὸ ἀπρόσληπτον ἀνίατον. That which was not assumed was not healed.

4. The greatness of Christs condescension in his Incarnation appears in this, in that he suffered *the glory of his Divinity to be hid and veiled* for a time in our nature, after he had assumed it. This is that which the Scripture calls his *emptying himself*, *Phil.* 2. 7. We read it, He made himself of no reputation; in the Original it is, He emptied himself. How did Christ empty himself? The former words compared with those that follow do acquaint us, *He was in the form of God.* Now that

ἐκένωσεν ἑαυτόν.

that he that was in the *form* of God, ſhould take upon him the *form of a ſervant*, ſhould be made *in the likeneſs of men*, *and was found in faſhion as a man*, there was his *emptying himſelf*. He might always have continued in the *form of God only*, without taking to himſelf the form of a ſervant; or if he will take the form of a ſervant, he might preſently and immediately ſhew forth the glory of his Divinity in that humane nature which he aſſumes; but this he doth not do: he is made in the ſimilitude of man, and found in faſhion as a man: that is, as *Auſtin* expounds it, he was found in faſhion, habit, and appearance as a meer man. He did for a time keep in and hide the glory of his Divinity, and did not diſplay the brightneſs of it, as he might have done. It was not poſſible for the Son of God to diveſt himſelf of his Divinity, but he hid his Divinity and kept it ſecret. The Son of God, when incarnate and become man, when he was in the form of a ſervant, did not ceaſe to be the Son of God and true God; but for as much as the Divinity lying hid in that fleſh of his, did not manifeſt it ſelf preſently, nor at all times, nor in all things, nor ſo clearly nor perfectly as afterwards; therefore he is ſaid to empty himſelf, as *Zanchy* obſerves, therefore our Tranſlation renders it, *He made himſelf of no reputation*. He did not obtain that reputation of the generality of men, as to be thought to be what he was: he was in the form of God, true God, equal with the Father, but taking upon him the form of a ſervant; being found in faſhion as a man, he was called the Carpenters Son, and owned by the generality of men as no other but the Son of *Joſeph* and *Mary*. Look

Habitu inventus eſt ut ſimplex homo.

Non potuit Chriſtus abdicare ſe Divinitate, ſed eam occultam tenuit.

as the light and glory of the Sun is hid and veiled by ſome dark cloud interpoſing; ſo the humanity was as a cloud that veiled his Divinity: the Divinity repreſſing and keeping in its own rays from breaking forth ſo illuſtriouſly. In the time of his humiliation, when the Lord Jeſus did but let forth ſome beams of his Divinity in his Transfiguration, the Evangeliſt tells us, That his face did ſhine as the Sun, and his raiment was white as the light, *Mat.* 17. 20. Now he that appeared in that glory at one time, might have appeared ſo always if he pleaſed. This ſight was ſo glorious, that the Diſciples who were with him could not behold it long, but they fell upon *their face and were ſore afraid.* This is an argument that he contained and kept in the beams of his glory at other times. It is true, the Lord Jeſus did upon occaſion let forth the glory of his Divinity in his Miracles, and otherwiſe, and thoſe who were ſpiritually illuminated and had familiar converſe with him, beheld his glory as the *glory of the only begotten Son of God*, Joh. 1. 14. But they were but a few in compariſon, that had this knowledge in the days of his fleſh here on earth. The Son of God did ſo far contain and keep in his glory, that it may be truly ſaid he made himſelf of no reputation, that is, he was not ſeen and acknowledged to be what indeed he was, by the generality of men. Hence are theſe expreſſions of the Prophet, *Iſa.* 53. 2. *He hath no form nor comelineſs: and when we ſhall ſee him, there is no beauty that we ſhould deſire him.* Now this is a great Argument of the condeſcenſion of the Lord Jeſus, that when he might have let forth the glory of his Divinity in ſuch a way,

that

that he might have convinced all men, that he was true God; yet he was pleaſed ſo far to repreſs and keep in his own glory, that he might accompliſh the work of his Mediatorſhip, and thereby our Salvation. If he had not hid and kept in as it were the glory of his Divinity, he could not have ſuffered and dyed; and if he had not ſuffered and dyed, what had become of our Salvation? The day is coming when the Lord Jeſus ſhall appear in the glory of his Divinity in the humane nature he hath aſſumed, ſo as that he ſhall be acknowledged to be God by all creatures: *Phil.* 2. 11. *Every tongue ſhall confeſs that Jeſus Chriſt is Lord to the glory of God the Father.* How is this, to the glory of God the Father? Why, thus we ought to conceive of it: When Chriſt ſhall come to Judgment, he ſhall come in *the glory of his Father*, *Mat.* 16. 27. The glory of the Son and the Father is but one and the ſame glory; the Divinity of the Son and the Father is one and the ſame: therefore when the Son comes in the glory of the Father, he ſhall come in the glory of his own and his Fathers Divinity. What is it to appear in the Divinity of himſelf and Father? What is it for the Son to come in the glory of his own and the Fathers Divinity? Certainly, it is to manifeſt the glory of his Divinity in and by the humane nature aſſumed; there ſhall be ſo clear a manifeſtation of God in the perſon of the Son, when he comes to Judgment, that all men ſhall know that Jeſus Chriſt is true God as well as true Man. Now that which Chriſt will certainly do when he comes to Judgment, *viz.* he will manifeſt the glory of his Divinity to all men in and by the humane nature

assumed, he could have done, if he had pleased, whilst he was on earth; but here lay the greatness of his condescension, That he was pleased to hide and keep secret in a great measure the glory of his Divinity, that he might accomplish the work of our Salvation. And here we may cry out with the Apostle, *Oh the heights*, &c. Behold, stand and wonder at this love! Man out of the pride of his heart will be as God (*Ye shall be as Gods*, *Gen.* 3. 5.) God out of the greatness of his love will become man: and though he continues to be God still when he is become man too; yet such is the humility of God incarnate, that he is content to lay aside the glory of his Divinity, that he might exalt man that laboured to dethrone and depress him. Should not this love overcome us? Oh what dull and stupid hearts have we, that these wonders do not affect us!

The end of the third Sermon.

SERMON

SERMON IV.

Eph. 3. verſ. 17, 18, 19.

That Chriſt may dwell in your hearts by faith; that ye being rooted and grounded in love,

May be able to comprehend with all Saints, what is the breadth, and length, and depth, and height:

And to know the love of Chriſt which paſſeth knowledge.

4. THE greatneſs of the love of Chriſt in his Incarnation may be ſeen in the nearneſs of the Union that is made between the two Natures, the humane and the Divine nature in the perſon of the Son of God. The humanity of Chriſt, by virtue of this union, is become the Spouſe as it were of the Divinity. God hath married himſelf to our nature, the Son of God hath given his own perſon to it: the Divine nature hath drawn the humane nature into that moſt excellent unity of the Divine perſon; ſo that now there is but one and the ſame perſon of the Divine nature and the humane nature aſſumed: ſo that the humane nature (as it is well expreſt by one) is by means of this union *rooted* in the *Divine ſtock*. To underſtand this, we muſt know that the Son of God was a perſon before his Incarnation, and ſubſiſted in the Divine nature; by the work of his Incarnation the humane nature having no ſubſiſtence of its own, hath the Divine perſon of the Son communicated to it, and ſo

ſubſiſts in and by that perſon: ſo that now here is one and the ſame perſon that ſubſiſts in two natures. The ſame perſon who ſubſiſted in the Divine nature only, before his Incarnation; after his Incarnation ſubſiſts in both natures, the Divine and humane nature. All this is implied in that great Scripture, *Joh.* 1. 14. *The Word was made fleſh.* The Evangeliſt ſpeaks of Chriſt the Son of God, the eternal Word; *The Word was made fleſh*, that is, the Son of God, the ſecond perſon in Trinity was *made fleſh*, or became man. That Chriſt was a perſon, and had his ſubſiſtence in the Divine nature before his Incarnation, that the Evangeliſt had ſhewn us in the two firſt verſes, *In the beginning was the Word, and the Word was with God, and the Word was God:* Here the Evangeliſt ſhews us plainly, that Chriſt had his ſubſiſtence before his Incarnation, he ſubſiſted in the Divine nature, he ſubſiſted with the Father in the ſame Divine Eſſence. Now after he comes to acquaint us, that this very perſon whom he calls the *Word*, and who did firſt of all ſubſiſt in the nature of God only, did afterwards *become man*, and was *made fleſh*; and after his Incarnation ſubſiſts in both natures, the nature of man as well as the nature of God, who before his Incarnation ſubſiſted in the nature of God only. *The Word was made fleſh.* How is this to be underſtood, *made fleſh?* Not by any converſion in the *natures*, as if ſo be the Divinity was abſorpt by, or turned into the humanity, or as if ſo be the humanity was ſwallowed up into the Divinity: but the *Word is made fleſh*, thus we ought to conceive of it, the Word, that is, the *eternal Word*, the ſecond perſon of the Trinity, who was a *perſon before*, draws the humane

mane nature into the *Unity* of his own perſon, ſo that the natures remain diſtinct and unconfounded, but the perſon is but one. The Word who was a perſon before his Incarnation, aſſumes and takes the humane nature (deſtitute of any perſonal ſubſiſtence of its own) into the unity of his own perſonal ſubſiſtence; ſo that now by means of the Incarnation of the Word, there is one and the ſame perſon of the Word and the humane nature aſſumed. This is in ſhort the ſum of that Doctrine which we call the Hypoſtatical, or perſonal Union; which is therefore called the Hypoſtatical or perſonal Union, becauſe both the natures, the Divine and the humane nature are united into that one *Hypoſtaſis* or perſon of the Son of God.

Now conſider the greatneſs of Chriſts love in this Union. This union (the union of the two natures in that one perſon of Chriſt) is the greateſt of all unions, next to the union of the three perſons of the Sacred Trinity, which indeed may not ſo properly be called a *Union* as a *Unity*. The higheſt Trinity hath exhibited to us this Trinity, that theſe three, the Word, the fleſh and humane ſoul of Chriſt ſhould be one: one not by any confuſion of ſubſtance, but one in perſon. In the Sacred Trinity the perſons remain diſtinct, but the nature is one; in the *perſonal Union* the natures remain diſtinct, but the perſon is but one. Now this is the higheſt of all unions next that of the three perſons in the Trinity in one and the ſame Eſſence: namely, that a *created nature*, as the humane nature in Chriſt is, ſhould be made one perſon with the Son of God, who alſo himſelf is God. By this union God communicates himſelf

Summa illa Trinitas nobis hanc exhibuit Trinitatem.

after the higheſt manner that was poſſible unto the creature; and the nature of the creature is united to God in the moſt perfect manner as it was poſſible for the creature to be united to God. In the Incarnation of the Son of God, man who is the laſt creature in Creation, is joyned with his firſt Cauſe and Principle, in ſuch a union, as that there is none greater under God. To illuſtrate yet farther the greatneſs of this union that is made in the two natures, in the perſon of Chriſt, conſider, There is a preſence of God, and an inhabitation of his Spirit in the Saints; but this falls far ſhort of the *perſonal Union* which we are now ſpeaking of: for notwithſtanding the myſtical Union, notwithſtanding the inhabitation of the Spirit in Believers, yet a Believer remains a *true perſon*, the perſon of a Believer and the perſon of Chriſt remain diſtinct perſons, though Chriſt and Believers be one myſtically and ſpiritually. The Scripture, *He that is joyned to the Lord is one Spirit*. There is a myſtical, ſpiritual Union between Chriſt and Believers, yet Chriſt and Believers remain diſtinct in their perſons; but in this other union (the perſonal union, the union of the two natures in the perſon of Chriſt) the humane nature of Chriſt hath no ſubſiſtence of its own, but ſubſiſts wholly in and by the perſon of the Son of God, who was a perſon from Eternity, and gives his own perſon to the humane nature deſtitute of any perſonality of its own; ſo that could we ſuppoſe it were poſſible for the humane nature to be deſerted by the Divine perſon that ſupports it, it would be reduced to nothing: ſo that here is a vaſt difference between this union and all other unions.

Yet

Yet a little farther to illuſtrate this:

It is the obſervation of a Learned Divine, this Union is ſo near, individual, inſeparable, indiſſoluble, that the Divine nature of the Son will not, cannot, ought not to be thought on, ſought for, apprehended out of this union which it hath with the humane nature; but it ought to be thought of, ſought for, apprehended in that moſt near union and conjunction it hath with the humanity: and the humane nature, which is aſſumed, ought not not to be thought of, conceived, or apprehended out of, but within the moſt intimate embracings of the ſecond perſon in Trinity who aſſumed it. And that God is not to be ſought for any where but in Chriſt, is clear from that paſſage, 1 *Joh.* 5. 20. *The Son of God is come, and hath given us an underſtanding, that we might know him that is true, and we are in him that is true, even in his Son Jeſus Coriſt, this is the true God.* The ſum of this Scripture, ſaith *Calvin*, is this: When once we have Chriſt, then we have the true and eternal God, becauſe God is to be ſought for no where elſe. The Son of God hath ſo aſſumed a part of our nature, as that he hath made it his own proper fleſh; ſo that, that body which he hath aſſumed, is not the body of any other perſon, or individual, but it is the *proper body* of the Son of God; therefore is it called the *Temple* of his body, *Joh.* 2. 21. elſewhere it is ſaid, Feed the Church of God which he hath purchaſed with his own blood, *Act.* 20. 28. And we have that expreſſion, *The body of his fleſh*, *Col.* 1. 22. That particle or parcel of our nature which the Son of God aſſumed and took up, was ſo individually, inſeparably, indiſſolubly united

united to him, that it became his own proper flesh; therefore is it said, *The bread I will give is my flesh, Joh.* 6. 51. To sum up this particular, what love is this, that the Son of God, so great a person as we have heard, should take up a part of our nature, joyn it to himself in the bond of near union, and doth wear it, and will wear it to all Eternity!

5. The admirableness of the work of Christs Incarnation appears in this, in that by means of the Incarnation all the Trinity are brought near to us, and by the Son incarnate we come to have communion with all the Trinity. Hence is that expression of the Apostle *John*, 1 *Joh.* 2. 24. *If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father.* By continuing in the Son we come to continue in the Father. This is the order, we must continue in the Son, if ever we mean to continue in the Father. He had said before, *He that denies the Son, the same hath not the Father*, now he saith, By abiding in the doctrine of the Son, we shall continue in the Son and in the Father. What is the doctrine of the Son, which if we continue in, we shall continue in the Son and in the Father? The doctrine of the Son is, That the Word is made flesh. Compare this with 1 *Joh.* 4. 2. and 2 *Joh.* 7. and we shall see it clear, that the doctrine concerning the Son is, That the Son is come into the flesh, or that the Word is made flesh. Now by continuing in this doctrine we shall continue in the Father: by continuing in the doctrine of the Son incarnate, we shall continue in the Father. How so? *He that hath the Son hath the Father.* The Divinity of

the

the Father is brought down to us in the perſon of the Son incarnate. It is a great ſpeech of a Learned Divine: *The whole Divinity hath communicated it ſelf to us in the Incarnation of one of the Perſons.* To underſtand which, we muſt know, although the Son only be the perſon who is incarnate, not the Father, or the Spirit, yet both the Father and the Spirit are to be found in that one perſon of the Son who is incarnate; and the reaſon is, becauſe the Divine perſons, although they are diſtinct, yet they have an inbeing in each other, *Joh.* 14. 10. *The Father is in the Son*, and the Spirit proceedeth from the Father and the Son; ſo that in the perſon of the Son who only is incarnate, the other perſons are to be found. Hence is that ſpeech of *Luther*, and it is a great ſpeech: *Where that God Chriſt Jeſus is, there is whole God, or the whole Divinity, there the Father and the holy Spirit is found.* The Son hath aſſumed our nature, now the Father is in the Son, and the Spirit proceeds from the Father and the Son; therefore in the Son incarnate all the Trinity are repreſented to us. We begin firſt of all at the fleſh of Chriſt, we conceive firſt of all of the humanity of Chriſt, and from thence we aſcend to the contemplation of the Divinity of the Son inhabiting and dwelling in the humane nature, and by that means we come to communion with the whole Trinity. This may be illuſtrated further to us by two Conſiderations.

Divinitas in una ſui hypoſtaſi tota nobis communicavit.

Ubi ille Deus Chriſtus Jeſus eſt, ibi eſt totus Deus ſeu tota Divinitas, ibi invenitur Pater & Spiritus S. Luther.

1. At the ſame time we apprehend the Divinity of the Son, we do alſo apprehend the Divinity of the Father. *Joh.* 14. 9. *He that hath ſeen me hath ſeen the Father.* There is one and the ſame

Trium personarum una, eadem, & individua est Divinitas, Essentia, Omnipotentia, Sapientia. Essentia unius personæ est essentia alterius.

same undivided Divinity, Essence, Omnipotency, Wisdom of all the three persons; therefore when we apprehend and conceive of the Divinity of the Son, we do at the same time apprehend the Divinity of the Father and Spirit, which is common to all the three persons. The essence of one person is the essence of another. We must not fancy or imagine, because we speak of more persons than one in the Deity, therefore there are more Deities; as if there were as many Deities as persons: no, all the three persons are but one and the self same Deity or Godhead: and when we apprehend the Divinity or Deity of one of the persons, we apprehend the same Deity that is common to them all.

2. By the apprehension of the person of the Son we are led into communion with the Father: so that we may say with the Apostle, *Truly our fellowship is with the Father and with his Son Jesus Christ.* The Divinity of the Father and the Son is the same; so that when we apprehend the Divinity of the one, we must necessarily apprehend the Divinity of the other. Yet there is a distinction between the Father and the Son, the distinction is not in point of Essence, for there is one and the self same Essence or Divinity common to them both. Therefore if there be a distinction between the Father and the Son, and that distinction be not in point of Essence, the distinction must necessarily be conceived to be as to the person of the one and of the other: each person includes the whole Essence; and when we conceive of one person, we must conceive of the whole Essence. Yet thus we ought to take it, the same Essence is to be conceived after

1 Joh. 1. 3.

after a diſtinct manner of ſubſiſting in the Father: and the ſelf ſame Eſſence is to be conceived after a diſtinct manner of ſubſiſting in the Son. Or we may take it in other words thus: One and the ſelf ſame God after ſuch a manner of ſubſiſting is the Father: one and the ſame God after ſuch a manner of ſubſiſting is the Son. For that which we call a perſon in the Godhead, is nothing elſe but the Divine Eſſence it ſelf diſtinguiſhed by ſome proper manner of ſubſiſting; as for inſtance: When we conceive of the Father, we conceive of him as the firſt perſon in the Deity, who is of himſelf, and from no other, and gives being to the Son as the Son, this is his manner of ſubſiſting: When we conceive of the Son, we conceive of him as the ſecond perſon in the Deity, who hath the ſame whole and intire nature of God in him as the Father hath; yet as he is the Son, ſo we conceive of him as begotten by the Father, and proceeding from the Father by eternal Generation; this is his manner of ſubſiſting. Here is one and the ſelf ſame Eſſence ſtill, the Father hath the whole Eſſence in him, and is depending upon no other: the Son hath the ſame Eſſence; but as he is the Son, ſo he is begotten by the Father, and proceeding from him by eternal Generation. Now by the perſon of the Son incarnate we are brought in to communion with the Father. How ſo? Whilſt we apprehend and conceive of the perſon of the Son who is incarnate, we may reflect upon the Father, from whom the Son proceeds, and between whom and the Father there is the moſt perfect communion of natures, the nature of the Son being the nature of the Father alſo; and thus by having fellowſhip with

with the Son, we have fellowship and communion with the Father also. It is a great Scripture to illustrate this, *Joh.* 14. 1. *Ye believe in God, believe also in me.* It is the observation of a Holy man and Learned Divine upon that Text: Faith in Christ is no prejudice to faith in God the Father; neither is faith in the Holy Ghost any prejudice to faith in the Father and in the Son: for there is one and the same God, although the persons are distinct in that one nature of God. And he adds: Nothing forbids us but that faith may be in more persons than one, so we be sure to retain one and the self same Essence. To understand which, we must consider:

Fides in Christum non est præjudicio fidei in Deum Patrem, &c. Nihil vetat quò minùs sit fides in plures personas, modò essentia sit una eademque. Roloc. in *Joh.* 14.

When we conceive of one person in the Trinity, or direct an act of faith to one person, we must take in the *whole Deity* or *whole God* in our apprehension or conception: when we conceive of another person, or direct an act of faith to another person of the Trinity, we must take in the whole Deity or Essence in our apprehension: we must take heed that we never part or divide the Essence in our conception of any of the persons. When you conceive of each person, be sure you take in the whole Essence in that conception; as for instance: When I conceive of God the Father, I conceive of the first person in the Deity, *whole God* subsisting in the Divine Essence after such a manner: when I conceive of the Son, I conceive of the second person in the Deity, *whole God* subsisting in the Essence after such a manner. The Essence is common to all the persons, and the persons do subsist in the self same Essence; therefore in the conception of each person, we must be sure to take in the whole Essence.

Essence. Now by the Son incarnate we are brought to communion with the Father; the humanity of Christ leads us to the *Divinity*, we begin at the humanity, and we ascend from thence to the consideration of *that person*, who assumed the humane nature. Now in this one person is *whole God*, there is the Divinity of the Father and of the Spirit: now, when by the eye of faith we can contemplate the Divinity in the person of the Son, we may by the same eye of faith reflect upon the person of the Father as subsisting in the same Divinity, and who is no otherways distinguished from the Son but by his relative property. It was a wise and great speech of *Calvin* to this purpose: There is nothing of absurdity in this, if when we do conceive of the Deity or Godhead, which is common to the Father, Son, and Spirit, the aspect and contemplation, which faith hath of the Son, do reflect and turn back our minds upon the person of the Father: for the distinct respects which are between the Father and Son as such, make no division or partition in the Essence; although the Son be not the Father, nor the Father the Son, yet both the Father and the Son are one and the same God, and there is one and the same Essence common to them both: *I and the Father am one*, *Joh.* 10. 30. Therefore when by the eye of faith we cast an aspect upon the person of the Son, and see him subsisting in the Divine Essence, we may by the same eye of faith reflect upon the person of the Father, and see him subsisting in the same Essence; and thus *our fellowship is both with the Father and his Son Jesus Christ*, as the Apostle speaks.

Nihil absurdi est, dum concipimus Deitatem Patri, Filio, & Spiritui communem, si intuitus Filii mentes nostras reflectit ad Patris personam. Calvin.

Learn

Use 1. Learn from what hath been opened, that they who leave out Christ in their Religion, or do fancy or imagine to themselves any other Christ besides the Word incarnate, can never attain to God, or communion with him. Marvel not at such an inference as this is, this doth naturally arise from the doctrine I have delivered, and this is no other conclusion than the Apostle lays down, 2 *Joh. vers.* 9. *Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God.* Whosoever he be who *transgresseth*, whosoever he be that swerves or turns aside from Apostolical doctrine, the doctrine delivered by Christ himself and the Apostles concerning Christ, the same hath not God; he that continues not in the doctrine of Christ. What is the doctrine of Christ?

πᾶς ὁ παραβαίνων.

Christus est nomen personæ in duabus subsistentis naturis.

Christ is the name of that person who subsists in both natures, Christ is the name of the person of the Mediator, which is constituted of both natures, the Divine and humane nature; neither is the Divine nature without the humane nature, nor the humane nature without the Divine: *that* Christ which the Scripture reveals, but both natures united in the person of the Son of God. Who is that Christ the Scripture reveals to us? *His name shall be Emmanuel, God with us: God manifested in the flesh, declared to be the Son of God according to the Spirit of holiness*, *Rom.* 2. 3. The Scripture when it speaks of Christ as Mediator, when it speaks of that person who must bring us to God, it speaks of him as that person that subsists in both natures, in the nature of God and of man. They therefore who deny the Divine nature to be in Christ, as the Socinians do, and they who

who deny the truth of his humanity by affirming, Christ hath no longer any humane body, these cannot be said to continue in the doctrine of Christ, *and all such have not God: all that continue not in the doctrine of Christ, have not God.* Whatsoever knowledge of God men may pretend unto, unless they owne God in the person of the Mediator, and Christ in the truth of both his natures, the same have not God, they have no such knowledge of him as to have any interest in him, and at last to be brought to the injoyment of him. 1 *Joh.* 4. 15. *Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.* How must Jesus be confessed to be the Son of God? He must be so confessed to be the Son of God, as to be God: the Son of God, and God, that is the meaning: compare this with 1 *Joh.* 5. 20. He that is the Son of God is the true God: to confess Jesus to be the Son of God, is to confess him so to be the Son of God as to be the true God. Now if he only dwells in God, and God in him, that thus owns the Divinity of Christ, what shall become of them that deny his Divinity? Certainly God doth not dwell in them, nor they in God, they are never like to have any thing to do with God.

To owne Christ in words, and yet in deed and in truth to deny him, this is as dangerous. Some tell us, that the *light within* that is Christ; but take heed of being deceived in so great a matter as salvation is. Believe it, your salvation lies at stake here, the light within is not that that can save us: that Christ who must save us is no other but the Word *incarnate*, he *who in the beginning was with God*, and who *in the beginning was God*, *Use 2.*

he *by whom all things were made*, and without whom *nothing was made that was made*, and who afterward in the fulneſs of time was made fleſh, this is he by whom you muſt be ſaved, if ever you be ſaved. It was not by the light within that we were made, no, the light within is but a creature; *Chriſt the eternal Word* is the *light of men*, *Joh.* 1. 4. All the light that is in men is but a *created ſpark* from Chriſt, who was the firſt *increated light*: it is by him you muſt be redeemed and ſaved, by whom you were at firſt made and created. The ſame eternal Word, who was with God in the beginning, and by whom all things were made at firſt, is he who afterwards was made fleſh, and by whom we muſt be ſaved. Was the light within from Eternity? or will you call the creature of God, God himſelf? The light within is a thing of Gods creation: where was that which ſome call the Light within, before *Adam* was? If it had a beginning, then it was a creature. If men will tell you, there is ſomething of God, a meaſure of God that is let down into every man, unleſs by ſomething of God, they underſtand ſome created thing, they do apparently confound the Being of God and the being of the creature, and ſo do make the creature it ſelf to be God; but it is God himſelf muſt be our ſalvation: ſo the Church ſings in that triumphant Song of hers, *Iſa.* 12. 2. Take heed how you go off from, how you frame to your ſelves any other Saviour beſides this great Saviour, whoſe Name is the *Lord our Righteouſneſs*: who is God and man in one perſon.

Uſe 3. Learn from what hath been ſaid, what the true way is of getting the neareſt and ſweeteſt communion

mənion with God and the whole Trinity, and that is by ſtudying much the *Son incarnate*. The ſtudy of one Chriſt will bring us to the higheſt knowledge of God that we are capable of: *Joh.* 14. 6. *I am the way, the truth, and the life.* He that injoys Chriſt, hath all that can be deſired; and therefore it is a good obſervation *Calvin* hath upon that Text: If Chriſt be the way, the truth, and the life, he muſt needs ſoar beyond perfection, aſpire at ſomething beyond the laſt perfection, who is not content with one Chriſt. Chriſt is the way, the truth, and the life, he is the beginning, middle, and end: in him we muſt begin, in him we muſt go on and make progreſs, and in him we muſt end. Chriſt-man is the way, and Chriſt as he is one and the ſame God with the Father, ſo he is *the life*. The humanity of Chriſt is the *gate* or *portal* that opens the way to the Divinity: when by the ſight of his humanity, we are led to the ſight of him as God, then is he to be acknowledged to be wholly in the Father, and the Father to be wholly in him, *He that hath ſeen him, hath ſeen the Father*, 2 *Joh.* 9. Moſt ſweet are thoſe promiſes of the Lord Jeſus, *Joh.* 14. 21, 23. *If any man love me he ſhall be beloved of my Father, and I will love him, and we will come and make our abode with him.* If we would have the Father and the Son make their abode with us, we muſt firſt begin at the Son incarnate: we muſt be fond of him, if I may ſo ſpeak; make much of him, have an high eſteem of him. *If any man love me, he ſhall be beloved of my Father, and I will love him.* Chriſt ſpeaks now as being preſent in our nature, as cloathed with the humanity, and ſaith: *He that loves me, ſhall be beloved of my*

Father: that is, he that loves me who am the Son incarnate. God hath brought down himself to us in the person of the Son who is incarnate. All the Trinity is brought near to us in that one person: the Divine persons, though they are distinct in their relative properties, yet they are inseparable; where the one is, the other is: wherefore let us keep close to the Son, love the Son, adhere to the Son, the Son incarnate will lead us to the Father. By this Son we shall have the sweetest communion with God; therefore make much of Christ, it is a vain thing to think of getting God any other way.

The end of the fourth Sermon.

SERMON

SERMON V.

Eph. 3. verſ. 17, 18, 19.

That Chriſt may dwell in your hearts by faith; that ye being rooted and grounded in love,

May be able to comprehend with all Saints, what is the breadth, and length, and depth, and height:

And to know the love of Chriſt which paſſeth knowledge.

WE have already mentioned five Propoſitions to diſcover the greatneſs of the love of Chriſt in the work of his Incarnation: we now come to the ſixth.

6. The ſixth Propoſition is this: The greatneſs of the love of Chriſt in the work of his Incarnation will appear in the great *advancement* that cometh to our nature by the Incarnation of the Son of God. It is the greateſt advancement of humane nature imaginable, that God ſhould take a part of our nature into unity of perſon with himſelf. This I ſhall illuſtrate by four Conſiderations.

1. By means of the *Incarnation* of the Son of God a part of our nature is advanced above the Angels, *Heb.* 2. 16. *Verily he took not on him the nature of Angels.* The Particle δήπου is an Adverb of confirmation, a word that is uſed to aſſert the truth of a thing more vehemently and ſtrongly. The Apoſtle lays much weight and ſtreſs

δήπου, ἐπίρρημα βεβαιωτικόν.

upon this, *Verily he took not upon him the nature of Angels.* It is as much as if he had said, Truly herein is our nature advanced above Angels, in that the Son of God did take part of our nature, and did not assume Angelical nature. If we look upon Angelical nature in it self, and consider the nature of Angels simply, so Angelical nature is superiour, a nature superiour to our nature; therefore is it said, that man is *made a little lower than the Angels.* Humane nature simply considered in it self, is inferiour to Angelical nature: but then look upon our nature as it is advanced in Christ the Head of the Church, and so it is preferred above Angels; therefore is it said, that Christ is *exalted far above principalities and powers, might and dominion, and every name that is named not only in this world, but in that which is to come,* Eph. 1. 20, 21. The Apostle in that place is speaking of *Christ-man:* Now Christ-man is exalted above Principalities and Powers, that is, above the Angels, yea and above every name that is named not only in this world, but in that which is to come: hence is it that the Angels are commanded to *worship Christ,* Heb. 1. 6. Now although it be true, that the Divine nature in Christ is the proper and formal object of worship, yet the Angels are commanded to worship the Son of God in our nature, to worship the Son of God cloathed with our nature. Therefore is it said, *When he brings in his first-begotten Son into the world he saith, Let all the Angels of God worship him.* The Angels were not only to worship the Son of God before his Incarnation, but after his Incarnation. The Son of God when incarnate and cloathed with our flesh, did not cease to be the natural coessential

coessential Son of God, he was the Son of God, and God, before he took the nature of man upon him: *In the beginning was the word, and the word was with God, and the word was God, Joh.* 1. 1. This is spoken of him before his Incarnation: therefore as the Angels were to worship him before he was cloathed with our nature, so they were to worship him after he was cloathed with our nature.

2. The second Consideration is this: The advancement of our nature by the work of Incarnation appears in this, In that by means of the Incarnation a part of our nature is joyned to the second person in Trinity, continueth in personal union with him; so that the *Son*, or *that Person* whom the Scripture calls *the Word*, with the humane nature assumed, is, and continues to be the second person in Trinity. We have already heard, how that by means of the Incarnation of the Son of God we come to have communion with the whole Trinity. That which I have to add in this Proposition, is to shew what that *near relation* is which the humane nature assumed hath unto the Trinity, and how that by means of the personal union the *humane nature assumed* hath a nearer relation unto the Trinity than any creature whatsoever. It is a Position and a Maxime both of ancient and modern *Divines*, That that person of the Trinity whom the Scripture calls the *Word with his proper flesh* is the second person of the Trinity. Now we must understand this aright, when Divines say, The Son or the Word with his proper flesh is the second person of the Trinity, 1. we must not suppose that hereby is intended any *conversion* in the natures, as if so be the humane

Λόγος *cum propriâ suâ carne secunda persona Trinitatis.* Chemnitz. lib. de duabus in Christo Naturis.

humane nature assumed were taken into the substance or essence of the Trinity, for that is impossible: we must still remember how that the two natures, the Divine and humane nature after this union is made in the person of the Son, always remain essentially different and distinct: that is, the Divinity doth always remain to be the Divinity, and the humanity to be the humanity, that is, it remains true humane nature after the personal Union.

2. Neither must we suppose, that the Son of God assumes a humane person, but a humane nature; for if the Son of God had assumed a humane person, then there had been a Quaternity, not a Trinity, four persons, not three any longer; and this the doctrine of the Gospel is most abhorring from. For the Gospel tells us, That there are three that bear record in Heaven, *the Father*, *the Word*, and *the Holy Ghost*, 1 *Joh.* 5. 7. The Gospel speaks but of three, and this the Gospel speaks of after the Incarnation of one of these persons, namely, after the *Incarnation of the Word*, which is the second of these three; for when *John* wrote this Epistle the Word was made flesh, and had carried that nature assumed of his into Heaven, and yet notwithstanding the Apostle saith there are but three that bear record in Heaven, *the Father*, *the Word*, and *the Holy Ghost*; so that the Word with *his own proper flesh* is *but one and the same person*. There is a *new person* added to the *Trinity* by the *Word being made flesh*, as he is said to be, *Joh.* 1. 14. But that person whom the Scripture calls *the Word*, or the Son of God, I say, the *Word* assuming humane nature, *is*, and continues to be the *second*

person

person of the Trinity; therefore we ought to conceive of it thus: The humane nature in Christ subsists not *of it self*, or *by it self*, neither doth the humane nature constitute any *peculiar person* by it self; but the humane nature is taken into the unity of the person of the *Word*, and subsists *wholly in* and *by the person* of the Word, who is the second person in Trinity. *The Word* who was a person from Eternity, and subsisted in the Divine nature only before the Incarnation, by reason of the Incarnation subsists in both natures, the Divine and humane; so that the Word which the humane nature assumed, is and remains to be the second person in Trinity. Mark, the Word's assumption of humane nature doth not make him cease to be a person in the Trinity, which he was before the Incarnation: That he was a person in the Trinity before his Incarnation, is clear from *Joh.* 1. Neither doth the Word's assuming of humane nature make an addition of any new person to the Trinity; but thus we ought to conceive of it, One and the same person who subsisted in the Divine nature only before his Incarnation, by means of his Incarnation subsists in both natures: so that we may truly say, The Word with his proper flesh, that is, the Word with the humane nature assumed, is, and remains to be the second person in Trinity. It is a speech which *Austin* hath: *When the nature of man was assumed by one of the persons of the Trinity, the number of the persons was not increased, but the same Trinity still remains.* But here we may observe the singular advancement of our nature, which is all that I aim at in what hath been spoken. By what we have heard we may see, how by reason of the Incarna-

Homine assumpto non auctus est numerus personarum Trinitatis, sed eadem Trinitas manſit.

Incarnation a part of our nature ſtands in ſo near a relation to the Trinity. The humane nature in Chriſt hath a nearer relation to the Trinity than any creature whatſoever, whether Angels or men. It is a ſpeech of *Ambroſe*: *Humane nature is not to be deſpiſed, which is taken into ſo near ſociety and fellowſhip with the holy Trinity.* And it is a great ſpeech of *Luther*: The humanity of Chriſt, although it be a creature, yet becauſe this only and no other creature doth ſo adhere to God, as that it is one perſon with the Divinity, it is higher than all other creatures, and above all other creatures, yet under God alone.

Humanitas Chriſti licèt ſit creatura, tamen quia ſola & nulla alia ita adhæret Deo, ut una ſit perſona cum Divinitate, oportet igitur eam altiorem eſſe ſupra & extra omnes alias creaturas eſſe, tamen ſub ſolo Deo. Luther.

3. The third Conſideration is this, the advancement of our nature by the work of Chriſts Incarnation appears in this, In that by means of the Incarnation a part of our nature is become the *Temple* as it were of the *Divinity*: *Deſtroy this Temple, and in three days I will raiſe it up*; *but he ſpake of the Temple of his body*, *Joh.* 2. 21. Here we ſee the body of Chriſt, or the humanity of Chriſt is plainly called a Temple; and whoſe Temple was it? the Temple of the Divinity: *Deſtroy this Temple, and in three days I will raiſe it up.* He that could raiſe up the Temple of his body when it was deſtroyed by death, muſt needs be God; therefore the perſon dwelling in this Temple was God: ſo that Chriſt calls his own humanity, the Temple of his Divinity. *Col.* 2. 9. *In him dwells all the fulneſs of the Godhead bodily.* The fulneſs of the Godhead dwells in the humanity of Chriſt as in its proper ſeat or Temple. It is a ſaying of one of the Ancients: The whole Divinity fills his whole humanity. Yet we muſt take this aright; when we ſay that the humanity

Totum ejus corpus implet tota Divinitas.

nity of Christ is the *Temple of the Divinity*, we must not suppose that the Godhead is or can be circumscribed; but thus we ought to conceive it, that by means of the personal Union the Godhead dwells in the humane nature of Christ, so as it dwells not in any other creature whatsoever. Now what an advancement is this to our nature, that a part of our nature should be as it were the *proper* seat and *Temple* of the *Divinity*? That God should manifest himself in, by, and through our nature assumed: that the Divinity should *shine* through our nature, and shew it self to us by our nature. A notable Scripture to illustrate this in *Joh.* 1. 14. *The word was made flesh*, and what follows? *We beheld his glory as the glory of the only begotten Son of God.* The meaning is, we beheld some rays and beams of the Divinity breaking forth through that flesh of his. God was made visible to us in the person of his Son, who had assumed a part of our nature. Hence is it, that the body of Christ, or the humane nature of Christ is called a *Tent* or *Tabernacle*, *Heb.* 8. 2. & 9. 11. Why is the body of Christ, or the humane nature of Christ called a *Tabernacle*? For this reason: Look as the glory of God filled the Tabernacle of old, so the glory of the Divinity hath filled his humane nature. The body of Christ or his humane nature (as *Calvins* expression is upon that place) *It is that Temple in which the whole Majesty of God dwells.*

Templum in quo tota Dei Majestas habitavit. Calvin.

4. The fourth and last Consideration to shew how our nature is advanced by the Incarnation of the Son of God, is this, By means of the *Incarnation*, *Christ-man* hath *supreme Authority*, *Jurisdiction*, and *Dominion* over all creatures, and the

the *Government* of the World, and the ordering of all the affairs of it are committed to him by the Father. There are clear Texts of Scripture to prove this, *Joh.* 5. 22, 27. *The Father judgeth no man, but hath committed all judgment to the Son. And hath given him authority to execute judgment because he is the Son of man.* Matth. 28. 18. *All power and authority is given to me in heaven and in earth.* Psal. 110. 2. *The Lord said unto my Lord, Sit thou at my right hand.* Hence is that speech of *Austin: This is our confidence and the matter of our rejoycing, that a part of our nature, flesh of our flesh, bone of our bone sits at the right hand of God the eternal Father.* Christs sitting at the right hand of God imports two things.

Est hæc & fiducia & gloriatio nostra, quod nostrum singulorum portio, caro, & sanguis sedet in cælo ad dextram Dei Patris æterni. August.

1. His *advancement* and *preheminence* above all creatures. God hath given him *a Name above every name, Phil.* 2. 9.

2. It imports his *supreme Power, Authority, Jurisdiction*, and *Dominion* over all creatures. *Eph.* 1. 22. & *Psal.* 8. 6. *He hath put all things under his feet.* The *Radix* or root of this Power which Christ is said to have over all creatures lyeth *primarily* and *originally* in the *Divine nature* of the Son. The Son, the second person in Trinity, as he is one and the same God with the Father and the Spirit, hath power and dominion over all creatures; and as he is the Son incarnate, as he is made man, so he hath all power in a way of *Dispensation*, all power is *committed* to him, and he exerciseth that power *ministerially* as the Delegate of the Father, which yet is in him originally and essentially as he is one God with the Father. Hence is it that Divines observe, If the question be asked According to which nature it is that Christ

Christ is said to sit at the right hand of God? The answer must be, That it is according to both his natures: for as Christ is appointed to be Mediator according to both natures, so he is King of the Church according to both natures; only there is this difference to be observed, The Divine nature in Christ receives nothing *new* which it had not before. When all Power and Authority is said to be given to Christ, the Divine nature in Christ receives nothing new which it had not before: only there is a new manifestation of the Divine power and glory by the humane nature, as Christ prays: *Glorifie me with the glory which I had with thee before the foundation of the world.* Joh. 17. 5. As he was the eternal Son, so he was possessed of the same glory as the Father had from Eternity: now he prays, that that glory which he had as the Son and as God, might be manifested in and by the humane nature; therefore we must remember, the Divine nature received nothing but only a new *manifestation* of the glory it had before, in and by the humane nature assumed: but the humane nature is that which hath *properly Power* and *Authority given* to it. Hence is that speech of one of the Ancients: *Christ received that as he was man which he had always as he was God.* *Utbomo accepit quod at Deus habebat.* Theodor. As he was God, he always had Power and Authority invested in him, now he received that as man which he had always in him as God. The Son, as he was God, did always reign with the Father before his Incarnation: And hence that speech of Christ, *My Father worketh hitherto, and I work, Joh. 5. 17.* But although the Son did reign before his Incarnation, yet it was then as God, nakedly and simply considered: as God

not

Ut Deus sit carne.

Antè regnabat ut Deus nudus sin sui tantùm gloriâ indutus, at post ut Deus carne nostrâ etiam vestitus.

not as yet cloathed with our flesh; but since his Resurrection and Ascension into Heaven, he reigns as God manifested in the flesh. *Before his Incarnation*, saith a Learned Divine, *he reigned with the Father as God, nakedly and simply considered, as cloathed with his essential glory; but after his Incarnation he reigned as God cloathed with our nature:* That is, says he, God the Father did not account the Son unworthy of this Honour and Authority, although covered with our vile flesh, and admitted him as the Son incarnate into a Copartnership with him in his Kingdom, casting this honour upon the humane nature, because it was joyned to his own Son in personal Union. Just as if a Kings Son had taken some old garments to himself and cloathed himself therewith, far inferiour to the dignity of that Relation he bears unto his Father, and his Father should admit him with those garments to sit down with him in his Throne: so the Son of God, though cloathed with our nature, covered with our flesh, is not divested of his Government; but he, together with the Father, governs this World. This was that which made one of the Ancients use this expression: That he who is God should sit with God, that he who is the Son should reign with the Father, is no such wonderful thing; for, he that hath the sameness of nature, may well have the same power and dominion: but that a part of our nature should have the same honour with him that assumed it, this is that which exceeds all wonder. But when Divines say, *whole Christ*, that is, Christ not only as God, but as man, hath power over all creatures, or the humane nature in the person of the Son of God, reigns over all

all creatures, we muſt underſtand this aright. We muſt not ſuppoſe that Chriſt, conſidered as meer man without his Divinity, or that the humanity ſeparate and abſtract from the Divinity, hath this Soveraignty and ſupreme Dominion over all creatures; for ſupreme Power, Dominion, and Soveraignty over all creatures is proper to God only, it is ſuch a Dignity as is proper to God only; therefore is it ſaid *Iſa.* 45. 22. *I am God, and beſide me there is no other:* and what follows? *To me every knee ſhall bow, every tongue ſhall ſwear.* He muſt needs be God, to whom every knee muſt bow, and every tongue muſt confeſs: therefore it is not compatible to any creature, ſimply and by it ſelf conſidered, to have dominion over all things. But we ought thus to conceive of it: The humanity of Chriſt is to be lookt upon as an *Inſtrument* that is *conjoyned with the Deity:* the Son of God, becauſe he hath the humane nature united to him, exerciſes all Rule, Power, and Authority by the humanity, as by an inſtrument conjoyned with him: The Power remains in the Divine nature *primarily, radically,* and *fundamentally,* and this Power is exerciſed by the humane nature ſecondarily and miniſterially: that is to ſay, whatſoever Chriſt wills by his Divine will, the ſame doth he will by his humane will; whatſoever he doth in the Church as God, he doth it alſo as man. Not that the humane nature is omnipotent, but the perſon who ſubſiſts in the humane nature as well as in the Divine is omnipotent, and there is a concourſe of both natures in every action, the perſon working by each nature what is proper to each nature.

We come now to make ſome uſe of what hath been

been opened; there are several Uses will arise from the Doctrine that hath been delivered.

Use 1. We may learn from what hath propounded, that there is a *vast difference* between *Christ* and *Believers*. Believers have Union with the Father and the Son; yet the humane nature in Christ, or Christ as he is man, hath a preheminence above all Believers: and that will appear by reflecting a little upon what hath been spoken.

1. Consider this: the humane nature in Christ hath that relation to the Trinity, that no Believer in the world hath. It is a *Maxime* with Divines: *The humanity of Christ belongs personally to the Trinity*. Now when Divines say, That the *Humanity* of Christ belongs *personally* to the Trinity, their meaning is not, that the humanity of Christ brings in a new person, for then there would be a *Quaternity*, four persons instead of three: but when they say, the humanity of Christ belongs personally to the Trinity, their meaning is, the humanity of Christ belongs and hath *relation* unto the *Word*, who is one of the persons in the Trinity, and that it stands in personal Union with him; so that the second person in Trinity subsists personally in the humane nature assumed, which he doth not in any other creature whatsoever. So that none of the Elect hath that kind of relation to the Trinity, which the humane nature in Christ hath: for the humane nature in Christ doth not subsist of it self out of the second person in Trinity; but the second person in Trinity takes the humane nature into the subsistence of his own person; so that the humane nature in Christ hath that relation to one of the persons in the Trinity, (to whom in person it is united)

Humanitas Christi personaliter pertinet ad Trinitatem.

and

and thereby to the whole Trinity, that no other creature, whether Angels or men, ever had or shall have.

2. The humane nature in Christ is the *Temple* of the *Divinity*. God manifests himself to us in and by that humanity which the Son hath assumed. This cannot be said of Believers. For though it be said of Believers, that they are the Temple of the Holy Ghost, and that the Spirit of God dwells in them; yet it is no where said of Believers, that the *fulness of the Godhead dwells in* them *bodily*. It is a memorable speech of one of the *Ancients*, which may clear the matter in hand: *By that nature which is seen, the Divinity which cannot be seen may be worshipped.* We worship God in and by the humane nature of Jesus Christ; but this cannot be said of any of the Saints: we cannot worship God in and by any of the Saints, as we do in and by the humane nature of Jesus Christ. Col. 2. 9. *Per naturam quæ cernitur, adoretur quæ non cernitur Divinitas.*

3. Consider, *Christ-man* hath Dominion and Soveraignty over all creatures, as hath been shewed at large. This cannot be said of Angels or men, that they have this Soveraignty over all creatures. So that we see Christ hath the *preheminence in all things*, as the Apostles expression is, *Col.* 1. 18.

These things are necessary to establish our judgments, when many have been so injurious to the honour of the Lord Jesus, as to level his person and dignity with the persons of the Saints.

Use 2. Learn to admire the great *Love* of God in *Christ*. We have heard how our nature is advanced in the Head of the Church; now what God hath done for Christ he hath in some mea-

ſure done for us: therefore is it ſaid, *Bleſſed be God and the Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly things in Chriſt, Eph.* 1. 3. And in another place, *He hath made us to ſit together in heavenly places with him. Chriſt's advancement* in ſome ſort is *our advancement*, his *exaltation* is our *exaltation*. God hath honoured our nature in advancing *Chriſtman* ſo high: the *Divine nature* in Chriſt needed nothing, it was capable of receiving nothing: as he was the Eternal Son, ſo he was coequal and coeſſential with the Father; all the glory that comes to him in time, is caſt upon the humane nature. Now that God ſhould advance our nature ſo much as he hath done in our Head, this ſhould affect our hearts greatly. *What is man that thou art mindful of him, or the ſon of man that thou ſhouldſt magnifie him? Pſal.* 8. 4. That the Divinity ſhould ſhew it ſelf in and by a part of our nature, that a part of our nature ſhould ſtand and continue in perſonal union with the ſecond perſon in Trinity; that a part of our nature ſhould be advanced above Angels, ſet in authority above all creatures, this ſhould aſtoniſh us. *Chryſoſtome* ſaith he was ſwallowed up by this conſideration: It is a great thing, ſaith he, a thing full of wonder and amazement, that our fleſh ſhould ſit at the right hand of God, and be adored by Angels and Archangels. When I think of this, ſays he, I find my ſelf put into an ecſtaſie.

Uſe 3. Learn from what hath been opened, where to ſeek for God, how we ought to come to God. Would we know where to ſeek for God, and where we may expect to find him? We muſt ſeek for God in and by the humanity of Jeſus Chriſt:

Christ: the humanity of Jesus Christ is the *Temple of the Divinity*; here therefore it is we must seek for God, and here may we hope to find him. It is an expression that *Luther* hath: *God neither will, nor can be found but by the humanity of Jesus Christ:* which, says he, God hath lifted up as a Standard, that by it he may gather to himself all his children out of the world. Christ himself hath told us, He is the way to the Father, *Joh.* 14 6. How is he the way to the Father? The *Son incarnate*, the *Son become man* is the way to the Father. *Joh.* 1. 18. *No man hath seen God at any time, the only begotten Son who is in the bosom of the Father, he hath revealed him.* How doth the Son reveal him? In and by the humane nature assumed. *He that hath seen me hath seen the Father, Joh.* 14. 9. How is it, that he that hath seen Christ hath seen the Father? The meaning is, the Divinity lay hid in that humanity of his, and the Divinity was to be seen and apprehended by that humanity of his. This is notably set forth by the Apostle, *Heb.*10. 19,20. *Having boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, thorough the veil, that is to say, his flesh.* It is an observation which *Calvin* hath upon this Text: The flesh of Christ is not be despised, because it is as a veil that doth cover the Majesty of God, and yet directs us the way to injoy all that is in God. Look as the veil in the Temple did cover all those things that lay hid and secret in the Sanctuary, and yet withal was the way that opened unto all: so the Divinity that lay hid in the flesh of Jesus Christ brings us to Heaven. *No man shall ever find God unto whom Christ-man is not the*

Deus nec vult nec potest inveniri, nisi in hac humanitate, & per hanc humanitatem. Luther.

Nec quisquam Deum inveniet, nisi cui via & ostium erit Christus homo. Calv.

the way and the door. This is that our Saviour means, when he ſays, *Ye believe in God, believe alſo in me, Joh.* 14. 1. The naked abſolute Divinity is at too great a diſtance from us, and we know not where to find God in his naked ſimple Eſſence; therefore our Saviour directs us to look to God manifeſt in his fleſh. By the Son incarnate there is a fair way opened for us to the Father.

Uſe 4. This may inform us whence the Church hath had all its preſervations, and what may be a ground to our faith, that the Church ſhall ſtill be preſerved in all Ages. *Eph.* 1. 22. *And hath put all things under his feet.* That is, he hath put all things under Chriſts feet. God the Father hath ſubjected all things to Chriſt-man, the Head of the Church: the government is upon his ſhoulders. Now ſaith the Apoſtle, *No man ever hated his own fleſh,* &c. *Eph* 5. 29. The Church is near akin to Chriſt, fleſh of his fleſh, and bone of his bone; no wonder therefore that Chriſt takes care of the Church, which is ſo nearly related to himſelf. The Church is as it were a part of Chriſt, the *head and members* make up *Chriſt myſtical: ſo alſo is Chriſt,* 1 *Cor.* 12. 12. The Apoſtle ſpeaks there of Believers, *As the body is one, and hath many members, and all the members of that one body being many are one body, ſo alſo is Chriſt.* All Believers, together with Chriſt their Head, make up Chriſt myſtical. Chriſt may be conſidered *perſonally*, and he may be conſidered *myſtically.* Chriſt *perſonally* conſidered, is that perſon who was born of the Virgin, dyed on the Croſs, roſe again the third day, aſcended up into Heaven, and ſits on the right hand of God.

Chriſt

Christ mystical is Christ and all Believers, the head and members in conjunction. The Church is said to be the *Body* of Christ, the *fulneſs of him who filleth all in all*, *Eph.* 1. 22. Now then the Church ſtanding in ſuch near relation to Christ as to be his body, a part of himſelf, this is the reaſon that Christ hath preſerved it, and will preſerve it to the end of the world; *Mat.* 18. *I will build my Church.* See here, he calls it *his* Church, he challengeth a peculiar intereſt in it. *Feed the Church of God which he hath redeemed with his own blood*, *Act.* 20 28. Therefore the Church ſtanding ſo nearly related to Christ, no wonder Christ takes ſuch care of it. Learn from hence to whom to attribute all the deliverances of the Church, it is our faithful, omnipotent, ſympathizing, compaſſionate Head, that hath been the Author of all the preſervations and deliverances we have ſeen, and upon him we muſt depend for the time to come.

Laſtly, This may ſerve as a ground to confirm our faith touching the certian glorification of the Saints. A part of our nature is already in the Head of the Church; Christ man, who is the Head of the Church, is exalted to the higheſt ſtate of glory: *God hath highly exalted him*, &c. *Phil.* 2. 9. Now though it be true, Christ muſt be allowed his preheminence, the head hath a preheminence above the members, yet the members ſhall follow the head, they ſhall have their meaſure of glory, though not the ſame degree of glory. In *Heb.* 6. *ult.* we read how Christ is *entred into heaven as our fore-runner*. If Christ be in Heaven, the Saints who are members of his body, ſhall certainly follow after. It is the laſt paſſage in that laſt prayer *Uſe* 5.

of our Saviour: *That the love wherewith thou hast loved me, may be in them, and I in them*, Joh. 17. ult. *It is the inestimable priviledge of the Saints* (saith *Calvin* upon this Text) *that Christ was beloved of the Father for our sakes, that we might be partakers of the same love.* If the Father hath glorified Christ, he will certainly glorifie us, if we be his members. Only we must consider what is spoken in the last clause of all, *and I in them.* As we expect to be comprehended in that love with which our Head is embraced, we must be sure *to be in him.* We must see that we be in Christ and Christ in us, we must have true and real union with him; and if we be thus united to him, then the love wherewith the Father hath loved him, shall be communicated to us: therefore let us endeavour to make sure of our Union with Christ, and in-being in him, and then as the Father hath commended his love to him the Head of the Church, in glorifying him, he will also commend his love to us, in glorifying us in like manner.

The end of the fifth Sermon.

SERMON

SERMON VI.

Eph. 3. verſ. 17, 18, 19.

That Chriſt may dwell in your hearts by faith; that ye being rooted and grounded in love,

May be able to comprehend with all Saints, what is the breadth, and length, and depth, and height:

And to know the love of Chriſt which paſſeth knowledge.

7. THE ſeventh Particular, to demonſtrate the greatneſs of the Love of Chriſt in the work of his Incarnation, is this: The love of Chriſt in his Incarnation appears in this, In that by means of the Incarnation of the Son of God, our nature, as it is in the Head of the Church, is reſtored to its ancient purity, integrity, and perfection. It is a good obſervation of one of the Ancients: *The Son of God hath joyned our nature to himſelf, that firſt of all he might repair our nature in himſelf, and by himſelf reſtore our nature to its ancient beauty.* To underſtand this, we muſt know, that *Adam* had loſt original Righteouſneſs, infected and corrupted mans nature with the contagion and taint of Original ſin. Now the Son of God by his Incarnation, hath repaired our nature, and reſtored it to its primitive beauty and perfection. The firſt *Adam* by his Fall left our nature under the contagion of Original ſin; the Son of God in his Incarnation took up our nature without ſin, and as the ſecond *Adam*, repreſents

Filius Dei naturam noſtram ſibi conjunxit, ut eam in ſe primò & per ſeipſum ad priſtinam pulchritudinem reſtitueret. Cyril.

our nature in himself pure and spotless. *Such an High-Priest became us, who is holy, harmless, undefiled, separate from sinners, Heb.* 9. 26. So that this is the singular priviledge of Believers, although they be poor sinful creatures in themselves, groaning under the body of sin and death; yet they have this to glory in, that their Head the Lord Jesus is without sin, and presents their nature pure and spotless before the Throne of God. *In him is no sin, 1 Joh.* 3. 5. He doth not say, In him *was* no sin; that is true indeed: for in him *was no sin*, neither *was there any guile found in his mouth.* But the Apostle saith here, *In him is no sin:* It is as much as if he should say, As Christ was without sin here on Earth, so he is without sin in Heaven, he presents our nature pure and spotless before the Throne of God. This is the singular priviledge of Believers, that they may glory in Christ their Head, when they have nothing to glory in of their own. Hence is it, that which the Apostle saith, *We glory in Christ Jesus*, or we *boast in* Christ Jesus, *&c. Phil.* 3. 3. as much as to say, We do not boast in our selves, we do not glory in our own righteousness, but we glory in the Righteousness of Christ: we glory and boast in this, that we have that righteousness and perfection in our Head, which we have not in our selves.

8. The love of Christ in his Incarnation appears in this, In that by means of the Incarnation of the Son of God, there is a foundation laid for our acceptance with God: *This is my beloved Son, in whom I am well pleased, Mat.* 3. *ult.* This is spoken of the *Son incarnate*, after he was made man. God the Father delights in the Son *when incarnate.*

incarnate. To underſtand this, we muſt know, as he was the *eternal* Son, the expreſs image of the Fathers perſon, proceeding from the Father by eternal Generation, ſo he was eternally his delight. This is clear from *Prov.* 8. 30. *I was daily his delight.* Now that which we are farther to conſider is, As the Father delights in the Son, as his eternal Son, ſo he delights in the Son when incarnate, when made man, he delights in the Son when cloathed with our nature: the eternal Son being the object of his Fathers delight and complacency, and the Son taking our nature into perſonal Union with himſelf, the love, delight, and complacency of the Father redounds and overflows (if I may ſo expreſs it) unto the humane nature aſſumed. *Joh.* 3. 35. *The Father loveth the Son.* And how doth he love him? Not only as the Son ſimply conſidered, but he loves him as the Son incarnate; he loves him as the Son come into our nature, he loves him as he is Mediator. To open this a little further, we may conſider, that the *humane nature*, by means of the Incarnation of the Son of God, hath its *ſtanding* as it were in the *Divine* Perſon: yea, I find how ſome of the Ancients go further. *Damaſcene*'s expreſſion is, *That the humane nature is a part as it were of his perſon.* And a modern *Divine* obſerves, *The humane nature belongs to the integrity and compleatneſs of the perſon of the Word incarnate.* Yet to prevent all miſtakes, we muſt underſtand this cautiouſly; That perſon whom the Scripture calls the Word, or the Son, which is the ſecond of thoſe three the Scripture ſpeaks of, (*There are three that bear record in Heaven, the Father, the Word, and the Spirit*) was a *Perſon* from *Eternity*, and the humane

Μέρος ſuæ perſonæ. Damaſc. Pertinet ad integritatem Verbi incarnati. Chemnit.

humane nature is not *properly* and *ſtrictly* a part of his perſon, neither doth it add any thing to the *compleating* of his perſon, *ſimply conſidered:* but on the contrary, the humane nature having no perſonal ſubſiſtence of its own, receives *perſonality* from the *Word*, or the *Son* of God, who was a perſon from Eternity. Hence is it that Divines obſerve, That the perſon of Chriſt in *one reſpect* may be called a Perſon that is ſimple and uncompounded; look upon Chriſt ſimply as the ſecond perſon in Trinity, and ſo his perſon is moſt ſimple and uncompounded, and his humanity adds nothing to it: but in *another reſpect*, look upon him as he is Mediator in a way of Diſpenſation, and ſo they ſay Chriſts perſon is a perſon that may be ſaid to be compounded; that is to ſay in plain terms, conſider Chriſt under the notion of Mediator, ſo the humane nature is not to be excluded from the perſon of the Mediator: it is not to be excluded from the conſideration of Chriſt as Mediator. For Chriſt is not Mediator according to one nature meerly: not according to his Divine nature meerly, nor according to his humane nature meerly; but Chriſt, as Mediator, is Mediator according to both natures: and is to be conſidered as Mediator according to both natures. Chriſt, as *Mediator*, is to be conſidered as *conſiſting* of both natures, and as *ſubſiſting* in *both natures*. It is a paſſage of one of the Ancients: *It is a thing of equal danger to believe Chriſt to be God only, without believing him to be man; or to believe him to be man only, without believing him to be God:* for the Mediator is to be believed to be both God and man, the Mediator is both God and man in one perſon. Now to return to what was

Chriſtus eſt ex duabus naturis, & in duabus naturis.

was first proposed. The Mediator being both God and man, the love of the Father extends it self to the *whole person* of the Mediator, who is man as well as God, and all the complacency and delight of the Father is taken up in him: so that a part of our nature being taken into unity of person with the Son of God, there is a foundation laid for the Fathers delight and complacency in us. Hence it is said, *He hath made us accepted in the beloved*, *Eph.* 1. 6. Christ is *first beloved*, and we are beloved in him. The Father hath *a part* of our nature always before him, which is ever in his eye, which stands *in personal union* and communion with his own Son, and Christ-man hath no sin in him, but is perfectly pure and righteous; and being so, is perfectly pleasing and delightful to the Father; and he being Head of the Church, all that are members of his body are looked upon in him, and are accepted in him. To understand this more clearly, we must consider, that our nature by sin is *alienated* and *estranged* from God, lyes under wrath and the curse; but now by the *Incarnation* of the Son of God, our nature is again brought near to God. The Son incarnate and made man is perfectly the object of the Fathers delight, and our nature being represented pure and spotless before the Throne of God in the person of the Son of God, the Father reflecting on our nature, as it stands in personal union and conjunction with his Son, accepts of us and delights in us through his Son: so that by means of the Incarnation of the Son of God, there is a foundation laid for our acceptance with God.

9. The love of Christ in his Incarnation appears

pears in this, In that by means of the Incarnation of the Son of God, *Grace is brought down, depoſited, and lodged as it were in our nature, as in a fountain near at hand, that we may know where to go and have recourſe for all grace.* The Godhead it ſelf is the original ſpring and fountain of all grace: it is proper only to God to create grace; therefore is it we have that expreſſion, *The God of all grace*, 1 *Pet.* 5. 10. But look upon the Divinity or Godhead, ſimply or abſolutely conſidered, and ſo it is as a ſpring that is more remote, and kept hidden and ſecret from us; but in the Incarnation of the Son of God, God is manifeſted in the fleſh, and ſo the Godhead, which is the Original and head-ſpring of all grace, is brought near unto us: *With thee is the fountain of life*, *Pſal.* 36. 9. Now in Chriſt the fulneſs of the Godhead dwells bodily; therefore the fulneſs of the Godhead dwelling in Chriſt bodily, by neceſſary conſequence the fulneſs of life and grace muſt neceſſarily dwell in Chriſt. The Divine nature empties it ſelf as it were into the humanity of Chriſt, and from God in Chriſt we receive all grace. Hence is it ſaid, *Joh.* 1. 14. *The Word is made fleſh*, and what follows upon that? *full of grace and truth.* Immediately upon the Words *being made fleſh*, the humane nature, which the Word aſſumed, comes to be repleniſhed with *grace and truth.* Obſerve the order or gradation that is here ſet down, firſt the Word, the ſecond perſon in Trinity, aſſumes our nature, *the Word is made fleſh*; what follows upon this? The Word being made fleſh, he having the Godhead in him *fills* the humane nature with all grace. Hence is that expreſſion, *The Word is made*

made flesh and dwelt among us, full of grace and truth. What follows upon this? *Out of his fulneſs we receive grace for grace.* The Word incarnate, the Word made flesh, the Son of God becoming man, he is now the *proximate* and *next fountain* of grace to us. The Godhead of the Son, which is one and the same with the Godhead of the Father, is the original fountain of all grace, and the Son in our nature is the proximate and next fountain of grace to us; and hence is it that the Ancients call the humanity of Christ the *Receptacle* of grace. The humanity of Christ ἀχεῖον. is the first receptacle of all grace: *Of his fulneſs we receive and grace for grace.* The Evangelist doth not say, Of him we receive grace for grace: that is true; but he expresseth it thus, *Of his fulneſs we receive and grace for grace:* which expression intimateth thus much, That the humanity of Christ is the first receptacle of all grace. To understand this we must know, that our nature had lost original righteousness, our nature was deprived of the image of God, was alienated from the life of God, and the way was barred and shut up as to our reception of grace; for *our iniquities had separated between God and us*, as the Prophets expression is, *Isa.* 59. 1. The Son of God therefore by his Incarnation hath so united the Divine nature to the humane, that he hath brought down and deposited as it were the whole fulness of the Godhead in the humane nature assumed, that so grace, life, salvation, from which we were estranged and alienated by sin, might be brought near to us again; and grace being now deposited in a part of our nature, from this part of our nature which is taken into personal union

union with the Son of God (which is a nature confubſtantial with ours, and near akin to us) grace, life, ſalvation might be derived to us, from his fulneſs we might receive grace for grace. *Heb.* 2. 14. *Becauſe the children were made partakers of fleſh and blood, he alſo took part of the ſame.* Now ſaith the Apoſtle elſewhere, *No man ever as yet hated his own fleſh.* He that is a *brother* indeed, it is no grief to him to part with ſome of his ſubſtance, with ſome of the goods he is poſſeſſed of, to his own brethren, who are fleſh of his fleſh, and bone of his bone. It is a great Scripture yet farther to illuſtrate this: *As the Father hath life in himſelf, ſo hath he given to the Son to have life in himſelf, and hath given him authority to execute judgment becauſe he is the Son of man, Joh.* 5. 26, 27. *Calvin* obſerves from that expreſſion [*becauſe he is the Son of man*] Chriſt was therefore ordained by the Father to be the Author of life, that ſo we might not have life to ſeek afar off: Chriſt received nothing for himſelf, as if he needed any thing for himſelf, but he received that wherewith he might inrich us: and the ſum of theſe two verſes he makes to be this, *That is laid open to us in Chriſt man, which did before lye hid in God*; becauſe the Majeſty of God, as it is at a great diſtance from us, is like to a ſpring that lyes hidden aud latent, therefore God hath diſplayed himſelf openly to us in Chriſt. We have in Chriſt a fountain that is near and ready at hand, and that which lyes open to us, from whence we might receive all grace.

Habemus promptum & expoſitum fontem, ex quo haurire licet. Calvin.

10. The love of Chriſt in his Incarnation appears in this, In that by means of the Incarnation

tion of the Son of God, grace is not only brought near to us, but it is made moſt *firm* and *ſure*. That which a *meer* man received might be taken away and loſt as it was in *Adam*; therefore grace was depoſited in the hands of one who was God as well as man, that ſo grace might be made moſt ſure and firm. The beſt of creatures are mutable things and ſubject to change: hence is that expreſſion, *Job* 4. 18. *Behold, he puts no truſt in his ſervants, and his Angels he chargeth with folly.* The *Angels* themſelves, which are the higheſt rank of creatures, are ſubject to change: the good Angels who never ſinned, yet might have ſinned and fallen, had they not been confirmed by Divine grace. And that they might have done ſo, it appears plainly by the inſtance of the evil Angels. The evil Angels were created at firſt in the ſame ſtate of dignity and glory as the good Angels were; but they being left to the mutability of their own will, fell from God: whereas the good Angels were confirmed by grace. It is a wiſe ſpeech of *Auſtin: God*, ſaith he, *hath ſo ordered and diſpoſed concerning the life of Angels and men, that he hath ſhewn firſt of all what free-will could do, and then what the benefit of his grace could do.* Free-will both in Angels and men diſcovered it ſelf to be a mutable thing; therefore that grace might be laid ſure, it was laid in the hands of one who was God as well as man. *Auſtin* obſerves, Chriſt was predeſtinated to be Head of the Church, and we are predeſtinated to be his members. Now grace in the Head of the Church is laid moſt ſure. The Godhead in Chriſt is an *indeficient*, *never failing* Principle of grace. So that the humane nature of Chriſt

Deum ſic ordinâſſe Angelorum & hominum vitam, ut in ea prius oſtenderet quid poſſet liberum arbitrium, deinde quid poſſet gratiæ ſuæ beneficium. Aug.

Christ had not only created habits in it, as *Adams* soul had, but the Godhead was personally united to it; so that unless we could suppose a dissolution of the Hypostatical or personal Union, it is impossible that the humane nature in Christ should cease to be filled with Divine grace. Hence is that expression of Christ, *Joh.* 6. 57. *As the living Father hath sent me, and I live by the Father.* It is as much as if our Saviour had said, The Godhead is a living spring, a living fountain of grace. It is usual with Christ, when he speaks of those things which belong to the Divine nature which is common to him and the *Father*, to attribute them to the Father; therefore he saith, *I live by the Father.* The Father is the first person in the Deity: and although the Son be possessed of the same Deity, yet when Christ speaks of such things as belong to the Deity or the Divine nature, he useth the name of the *Father*, in which expression his own Divinity is comprehended. So *Joh.* 14. 10. *The Father that dwelleth in me, he doth the works:* his meaning is, the *Divine nature.* The Divine nature is common to him and the Father; but he expresses it thus, *The Father in me doth the works.* Now saith he, *As the living Father hath sent me, and I live by the Father:* his meaning is, the Divinity which is united to my flesh is a *living Spring* and fountain of grace: my humanity receives all grace, life, and virtue from the Divinity inhabiting in it. The Divine nature in the person of the Son holds the humane nature in the nearest, closest, and most indissoluble union; and being so nearly and strictly united to the humanity, fills the humanity with all grace. So that the firmness and sureness of grace to the Elect

Elect depends upon a treble Basis or foundation.

1. It depends upon the firmness and indissolubility of the Union that is between the two Natures in Christ.

2. It depends upon the *Indeficiency* of grace, and the *inexhaustible Fulness* that is in the Godhead.

3. It depends upon a Believers Union with Christ.

1. If the personal Union can never be dissolved, then the humane nature which always abides in the neerest union with the Divine, must always partake of the power, virtue, and efficacy of the Divine.

2. If the spring of grace which is in the Divine nature, do never fail or be dryed up, then the grace in the humane nature, which is always fed and maintained by this spring, can never cease.

3. Believers standing in union and conjunction with their Head as members of his body, must needs partake of the virtue and influence of their Head, 1 *Cor.* 6. 17. *Eph.* 5. 30. & 1. 23.

I shall conclude this particular with a passage of one of the Ancients. Those things which a meer man received, might be taken away from him, as they were from *Adam*: that therefore grace and the gifts of God may remain firm; therefore Christ, who is God and man, received power as he was man, which he had always as he was God, that his humanity receiving all things, those things might be delivered over to us out of his humanity to be firmly and surely possessed by us.

Learn from what hath been spoken, what it is *Use* 1.

that must comfort us in reference to the ruines of the Fall. Man was a glorious creature, an excellent piece as first he came out of the hand of God: but what ruine, what deformity hath sin brought upon this glorious and excellent creature! Who is there that turns his eyes in and upon himself, and hath not cause to lament the sad and miserable ruines sin hath made there? The understanding is full of darkness, the will perverse, and wholly carried off from God the chief good, the affections wholly bent and set upon sensible objects, the whole man depraved and out of order, lying under the sad effects of original sin. What is it that may comfort us in reference to these ruines, and this sad deformity sin hath brought, but only the consideration of the Incarnation of the Son of God? By the Incarnation of the Son of God our nature is restored to its ancient beauty and perfection: let us turn our eyes upon the Head of the Church, and there we may see Holiness shining forth in its greatest beauty and perfection: there we may see our nature without sin, a mind full of Divine light and knowledge, a will exactly conformed to the Divine will, affections most pure and regular. Now our nature being thus repaired and restored to its ancient purity in our Head, we have this assurance it shall be repaired in us. We have in Christ an instance what we may expect, if we be his members; for God hath predestinated us *to be conformed to the image of his Son*: and he is *the first-born among many brethren*, Rom. 8. 29.

Use 2. By way of Exhortation to poor Sinners that are in a natural condition, O labour to get into Christ.

Christ. You are by nature *children of wrath, unlovely, unacceptable* in the sight of God; if ever you be taken from being children of wrath to be children of God, if ever you be made sons and daughters of God, you must first of all be implanted by faith into him who is the natural Son of God: if ever your persons be made lovely and acceptable in the sight of God; you must be accepted in him who is the beloved Son of God. *This is my beloved Son in whom I am well pleased.* There is not one drop of Gods love runs out of Christ, all the love of the Father descends upon the Son incarnate, and it is conveyed and let down by him upon the sons of men. If you be found out of Christ, you cannot expect to see or taste one drop of the love of God towards you. O labour to get into Christ. Is it not sad to lye under Divine wrath, to be alienated and estranged from God, to be able to lay no claim to God as your God and your Father, to have no ground for the acceptation of your persons? Till you get into Christ and be implanted into him, this is your condition: you are under Divine wrath, you are alienated and estranged to God, you are able to lay no claim to God as your God and Father, you have no ground for the acceptation of your persons; *For this is the beloved Son in whom the Father is well pleased.* The Father looks upon none with a favourable eye, but whom he looks upon in the beloved Son: if you have nothing to do with the beloved Son, you have nothing to do with the Fathers love. Let this press such as are yet strangers to Christ, to give themselves no rest day nor night till they get into Christ.

Use 3. By way of Exhortation to Believers, to exhort them to *keep close* to Christ. It is the interest and concernment of Believers to labour to keep close to Christ, and to see that Christ *dwell in their hearts* by faith yet *more* and *more*. The Eph. 3. 17. Apostle prays for the *Ephesians*, that Christ might dwell in their hearts by faith. The more Christ dwells in our hearts by faith, the greater sense we shall have of our Adoption and the acceptation of our persons. The Son of God taking our nature, lays the foundation for our Adoption and the acceptation of our persons; therefore the more firmly we embrace the Son of God cloathed with our nature in the arms of our faith, the greater sense we shall have of our sonship and acceptation. Christ is the *natural* Son of God, if we embrace him and adhere to him by faith, the greater evidence shall we have that we are the *adopted* sons of God by faith in him. *Gal.* 3. 26. *Ye are all the children of God by faith in Christ Jesus.* That which makes us sons at first will be the means to continue the *sight* and *comfort* of this sonship to us. It is faith makes us the sons of God; therefore if we would have the comfort of our sonship, let us look to this, that Christ dwell in our hearts by faith. When Christ promises to manifest the Fathers love to us, how is it that he will do it? He saith, *I in them, Joh.* 17. 26. Let us consider it well, the *way* by which Christ manifests the Fathers love to the Elect, is by his *being* in them. If ever we expect the manifestation of the Fathers love, Christ must *be in us*, and *we in him*. Let us take heed therefore how we let our eye go off from Christ, we can expect no love from the Father but as he looks upon us through

through the Son: and we cannot expect to have the ſenſe of the Fathers love let in upon us through the Son, but as we take hold of the Son. The more poſſeſſion we have of Chriſt in our hearts by faith, the greater ſenſe and manifeſtation of the Fathers love will be let in upon us.

Learn from what hath been opened, where to go for all ſupplies of grace. We have a fountain near at hand, we have grace brought down into a part of our own nature, grace is lodged in the Son of God incarnate as in its proper fountain, there may we repair and fetch as much grace as our ſouls need. *Joh.* 7. 38. *If any man thirſt, let him come to me and drink.* There is a ſpring of grace opened to us in a part of our own nature, here may we come and be ſupplied. *Col.* 1. 19. *It pleaſed the Father that in him all fulneſs ſhould dwell.* If any man thirſt, let him come unto me and drink. If you thirſt for grace, it is but turning your eyes upon the Lord Jeſus, who is God in your nature, and there is a fountain of grace ſet open. *Uſe* 4.

See the ground of the perſeverance of the Saints, and why none who are true Believers, and are implanted into Chriſt, can fall from grace. The reaſon is, becauſe grace is kept ſure and ſafe in the Head of the Church, the fountain of grace, the Lord Jeſus. *Adam* indeed had a ſtock committed to him, but he being a creature, and therefore mutable, did not keep that ſtock committed to him: the Lord Jeſus Chriſt, the ſecond *Adam*, the Head of the Church, is God as well as man, and grace being depoſited in him, it is now lodged in a ſure hand. *Joh.* 14. 19. *Becauſe I live, ye ſhall live alſo.* As much as if our Sa- *Uſe* 5.

viour had ſaid, Your life depends upon my life; when my life fails, your life may fail; but while my life continues, your life ſhall continue. And our Saviour tells us, The ſalvation of the Elect depends upon his and his Fathers power. A great Scripture, *Joh.* 10. 27, 28, 29. he is there ſpeaking of his ſheep, and of them he ſays, *None ſhall pluck them out of my hand, my Father is greater than all, and none ſhall pluck them out of my Fathers hand.* The ſum of our Saviours aſſeveration is this, That if he and his Father be able to keep the ſheep from periſhing, and bring them to eternal life, then they ſhall never periſh, never fail of eternal life; therefore are we ſaid to be kept by *the power of God to ſalvation*, 1 *Pet.* 1. 5. So that if the Divine power can preſerve the Saints, they ſhall be preſerved to eternal life. Let us labour to be in the number of Chriſts ſheep, ſuch as truly follow him, and he hath undertaken to keep us from periſhing, and to bring us ſafe to eternal life.

The end of the ſixth Sermon.

SERMON

SERMON VII.

Eph. 3. verſ. 17, 18, 19.

That Chriſt may dwell in your hearts by faith; that ye being rooted and grounded in love,

May be able to comprehend with all Saints, what is the breadth, and length, and depth, and height:

And to know the love of Chriſt which paſſeth knowledge.

WE now come yet to ſome other Propoſitions for the opening of this great Myſtery, to ſhew the greatneſs of the Love of Chriſt in the work of his Incarnation.

11. The eleventh Propoſition is this, The love of Chriſt in his Incarnation appears in this, In that by means of the Incarnation of the Son of God, there is a foundation laid for our *Adoption and being made the ſons of God.* It was a ſpeech of *Ireneus: The Son of God was made the Son of man, for this very end, that man might be made the ſon of God. Rom.* 8. 29. Chriſt is ſaid to be *the firſt-born among many brethren. Peter Martyr* obſerves from that expreſſion; So good is God, that when as God had a Son, and ſuch a Son whom he took perfect delight and complacency in, yet he was pleaſed to adopt more ſons of the ſtock of mankind, among whom Chriſt is the firſt born: and whereas it is ſaid, He was the *firſt-born* among many brethren, this muſt be underſtood in reſpect

Filius Dei factus eſt filius hominis ad hoc, ut & homo fieret filius Dei. Irenæus.

ſpect of his humane nature aſſumed; for as to the Divine nature, Chriſt is not ſo properly called *Primogenitus* as *Unigenitus*, *the firſt-born* as *the only begotten* Son of the Father. Chriſt is the Head of all the Elect; therefore he is ſaid to be *fore-ordained before the foundation of the world*, 1 *Pet.* 1. 20 that is, before the foundation of the world he was ordained to be the Head of the Church. It is *Auſtins* expreſſion: *As Chriſt was that one only who was predeſtinated to be our Head, ſo we being many are predeſtinated to be his members.* Hence is that expreſſion we have *Eph.* 1. 6. *Having predeſtinated us to the adoption of children by Jeſus Chriſt.* The *Original* of our Adoption is Gods *Predeſtination, having predeſtinated us:* the *foundation* of our Adoption is in *Jeſus Chriſt; having predeſtinated us to the adoption of children by Jeſus Chriſt. God did firſt of all predeſtinate Chriſt himſelf as he was man, that in him he might ſave all the reſt of the Elect.* To underſtand this, we muſt conſider

προγνωσθέντος.

Sicut prædeſtinatus eſt ille unus ut caput noſtrum eſſet: ita & multi ſumus prædeſtinati ut eſſemus ejus membra. Aug.

Deus Chriſtum ipſum quatenus homo eſt, primum omnium prædeſtinavit, in quo cæteros ſervavit.

That Chriſt was the natural Son of God, the only begotten Son of God from Eternity; therefore is he ſaid to be the *only begotten Son who is in the boſom of the Father*, *Joh.* 1. 18. Now the natural and only begotten Son of God, being pleaſed to aſſume a part of our nature, he is and remains to be the natural Son of God in and with the humane nature aſſumed. Chriſt did not ceaſe to be the natural Son of God by his Incarnation and taking our nature upon him. As he was the natural Son of God before his Incarnation, ſo he is after his Incarnation. Now the natural Son of God being come into our nature, the humane nature aſſumed is one in perſon with the Son of God, and Chriſt remaining to be the natural Son of

of God after his assumption of our nature, makes way for us to be the adopted sons of God. The *Civil Lawyers* observe, that no one can obtain the Right and Priviledge of Adoption but by leave of him who is the natural son. If there be a natural son, none can be an adopted son without the leave of the natural son. Christ is the natural Son, and he being come into our nature, gave *this Right* or *Power*, that we should become the sons of God, even to as many as receive this natural Son by faith into their hearts, *Joh.* 1. 12. They who receive the natural Son by faith, are made adopted Sons. Hence is it said *Gal.* 3. 26. *Ye are all the children of God by faith in Christ.* It is an excellent expression *Zanchy* hath upon that Text *Eph.* 1. 5. *Having predestinated us to the adoption of sons by Jesus Christ. For this very end did Christ assume our nature, being made our Brother according to the flesh, that we having his Spirit given to us, might be made the sons of God, and the brethren of Christ; and for this cause is he said to be the first-born among many brethren.* *Ἐξουσίαν Joan.*

12. The twelfth Proposition for the clearing of this Mystery, and shewing the greatness of Christs love in the work of his Incarnation is this, That by means of the Incarnation of the Son of God, God hath brought himself down to us, rendred himself more facile and easie to be apprehended and conceived by us, and also more sweet for us to approach to him. We have shewed before, how that by means of the Incarnation of the Son of God, grace is brought down to us, lodged in our nature: now we shall shew, how that by the Incarnation of the Son of God, God himself is brought down to us, brought near to us; so that we may the better apprehend and conceive

conceive of him, and alſo he is made more ſweet for us to approach to him.

1. By means of the Incarnation of the Son of God, God hath brought himſelf down to us, and rendred himſelf more facile and eaſie to be apprehended and conceived of by us. If we conſider God in his *ſimple* and *abſolute* nature, *God dwells in light inacceſſible*, and of him it is ſaid, *Whom no man ſaw, nor can ſee*, 1 *Tim.* 6. 16. The naked, ſimple, abſolute Divinity is too bright an object for our weak eyes to look upon; therefore God who is *inviſible* in himſelf, hath made himſelf *viſible* (as it were) in the perſon of his Son: therefore is it ſaid, *Chriſt is the image of the inviſible God*, Col. 1. 15. and *the light of the knowledge of the glory of God ſhines in the face of Jeſus Chriſt*, 2 *Cor.* 4. 6. In the face of the Son incarnate we may ſee and behold all the glory of God. *Joh.* 1. 18. *No man hath ſeen God at any time, the only begotten Son who is in the boſom of the Father he hath revealed him.* It is *Calvins* obſervation, That as Chriſt is the Mediator of Reconciliation, ſo he is the Medium of *Revelation*, he reveals God to us, and by him we come to the knowledge of God. To underſtand this more clearly and diſtinctly, we muſt know, this is a ſure *Maxime*: *The ſame nature of the Divinity is whole and perfect in each of the perſons.* The *Godhead* is not *divided, each perſon* is *whole God*; therefore doth our Saviour ſay, *Joh.* 14. 7. *If ye had known me, ye ſhould have known my Father alſo.* When the *Divinity* of the *Son* is known, the Divinity of the Father muſt needs be known, there being but one and the ſame Divinity common between them both. Now then when the *Son* of God, the ſecond perſon in Trinity,

Eadem natura Divinitatis tota & perfecta eſt in ſingulis perſonis.

Quælibet perſona eſt totus Deus.

Trinity, assumes our nature, the *whole nature* of God is brought down to us in Christ, *This is the true God*, 1 Joh. 5. 20. *And he that hath seen me hath seen the Father*, Joh. 14. 9. There is but one and the same Divinity common between the Son and the Father; therefore he that sees and apprehends the Divinity of the Son, doth at the same instant apprehend and see the Divinity of the Father. Now the *humanity of the Son* is the *Medium* by which we come to see and apprehend the Divinity of the Son and of the Father. The *humanity* is not the *Divinity*; yet the humanity is the *Medium* by which we are helped to conceive and apprehend the Divinity: and that is the meaning of that expression, *He that hath seen me hath seen the Father.* That is, (as a Learned man expounds that passage) *As my Divinity is seen and apprehended by this assumed flesh of mine, so also is the Divinity of the Father apprehended by this assumed flesh of mine, which is one and the same Divinity.* Hence is that expression of our Saviours, *Joh.* 12. 44. *Jesus cryed and said, He that believes on me, believes not on me, but on him that sent me.* Our Saviour lays much stress upon it, *he cryes* and saith, as if he would proclaim it to all the world, and would have all the world take notice of it. And what is the truth he proclaims with so much solemnity? *He that believes on me, believes not on me, but on him that sent me.* What, *believe* in Christ, and *not believe* in Christ? this is a *seeming contradiction.* But the plain meaning is this, he that believes in me, believes not in me *only*, but he believes on him that sent me. Our Saviour would have all men take notice of this, That his Divinity and the Divinity of the Father was one and the

Sicut mea Divinitas per hanc carnem assumtam videtur, ita etiam videtur Divinitas Patris, quæ eadem est.

the ſame; therefore he ſaith, *He that believes on me, believes not on me, but on him that ſent me.* As much as if he had ſaid, The Father is in me, the Divinity, Power, Majeſty, Eſſence, all the Divine perfections of the Father are found in me, and ye need not ſeek for God any further than in me; therefore he ſaith *Joh.* 14. 1. *Ye believe in God, believe alſo in me.* Our Saviour doth not here intimate, that there is a double object of faith, as if the Father were *one object* of faith, and he another: for though the Father and the Son be *diſtinct perſons*, yet the *Divinity common* to them both is but *one* and the *ſame*, and there is but one object of faith in both. When therefore he ſays, *Ye believe in God, believe alſo in me*, his meaning is, that we ſhould direct our faith to God *inhabiting* in him, inhabiting in his *humane nature*. It is a great help to faith, that we may conceive of God in and by the humanity of Jeſus Chriſt. The humanity of Chriſt is the *Temple of the Divinity*, as hath been ſhewn heretofore. In this Temple it is we muſt ſeek for God, and here we may find him. In the days of the Old Teſtament the *Ark* of the Covenant was the *Symbol* of Gods preſence, and that external *Symbol* was ſome help to their faith. The people of God in thoſe days directed their prayers to God before the *Ark*, and they worſhipped him that dwelt between the *Cherubins*. In the days of the *New Teſtament* Chriſt is our *Ark*, God hath manifeſted himſelf to us in and by the fleſh of his Son; *Col.* 2. 9. *In him the fulneſs of the Godhead dwells bodily.* It is the obſervation of a *Learned* man, That one fruit of the Incarnation of the Son of God, and of the conjunction of the two natures, the Divine and humane

Biſhop Uſher.

humane nature in Christ, is this, That *whereas God hath no shape comprehensible, either to the eye of the body or the soul, and the mind of man cannot rest but in a representation of something that his mind and understanding can in some sort reach unto; man considering God in the second person of the Trinity, who hath taken our nature, whereby God is revealed in the flesh, hath whereupon to stay his mind.* Faith begins at the humanity of Christ, and then by degrees climbs up to the Divinity: this is apparent in those words of *Thomas*, *My Lord and my God*, *Joh.* 20. 28. First he saith, *My Lord*, then *my God*. He calls him *Lord* in respect of his humane nature, *God* in respect of the Divine nature. Now *Thomas* saith first, *My Lord*, then *my God*, it is one and the same person that is *Thomas* his Lord and his God; but faith could more easily apprehend Christ in his humane nature than it could in the Divine nature; and therefore *Thomas* his faith begins there, *my Lord*, and from thence climbs up and ascends to the *Divinity*, *my God*. Hence is that expression, 1 *Pet.* 1. 21. *By him we believe in God.*

Dominum propter humanam, Deum propter Divinam dicit naturam.

2. As by means of the Incarnation God hath brought himself down to us, and rendred himself more facile and easie to be apprehended and conceived of by us: so by means of the Incarnation God hath rendred himself more sweet for us to approach unto him. We may now approach to God as dwelling in our nature, and God dwelling in our nature must needs be *sweet, kind, benign, propitious* to them that draw nigh to him. Hence is that expression, 2 *Cor.* 5. 19. *God is in Christ reconciling the world to himself.* God having brought himself down to us, in Christ is

full

full of grace and compassion to poor sinners. It is an expression I have met with in *Luther*: *Christ is nothing else but meer and infinite mercy giving it self, and being given to poor sinners.* This is a true description of Christ. When Divine love and grace would put forth it self and manifest it self to the uttermost, then it manifests it self in the gift of Christ. Hence Christ is called the *gift of God*, *Joh.* 4. 10. *If thou knewest the gift of God.* The Mystery of Christ, the *Incarnation* of the Son of God is the greatest *instance* and *demonstration* of Divine love that ever was. Hence *God* is called *Love* upon this account, 1 *Joh.* 4. 8. *God is love*, why so? The next words tell us, *In this was the love of God manifested, because that God sent his only begotten Son into the world, that we might live through him.* As much as if it had been said, Here was the great demonstration of Divine love, that God sent his Son. God in Christ is God manifesting himself *all love, all grace, all kindness*, and *compassion* to poor *Sinners*. Hence is that expression *Tit.* 3. 4. *But after that the kindness and love of God our Saviour had appeared to mankind.* The words are emphatical: first, we have here the *kindness* of God. The *Criticks* in the *Greek Tongue* tell us, this word properly signifies the study of doing good to another; that is kindness, when a man studies to the uttermost how he may do good to another. God (to speak after the manner of men) studied how he might recommend his love to man, 1 *Joh.* 4. 10. *Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.* Here is the *kindness* of God, the study that was in God to express his good will to the sons of men. And then there

Christus nihil aliud est quàm mera & infinita misericordia donans & donata. Luther.

χρηστότης αὐτὴ ἡ τοῦ ἀγαθοῦ ἐπιτήδευσις.

there is another word φιλανθρωπια, the Philanthropy of God; God took an affection to our race, to our kind, as it were; God took that affection to our nature, as he did not to Angelical nature, if we may so speak. *Heb.* 2. 16. *Verily he took not on him the nature of Angels:* as much as if he should say, He did not take such an affection to Angelical nature, so as to cloath himself with a part of their nature; but it was his affection to our nature, that he would cloath himself with it. Now God taking such affection to us as to come into our nature, and cloath himself with it, he must needs be most sweet, most benign, and kind for man to approach unto, for as much as God himself now dwells in the nature of man. It is a notable Scripture to illustrate this, *Heb.* 12. 18, 19, 20, 21, 22, 23, 24. There are two things which the Apostle here designs to set forth. 1. The greatness and excellency of Gospel-grace above the Legal Dispensation, and that he doth in the 22 and 23 verses. 2. The sweetness of Gospel-grace, this is described to us at the 24. verse: *And to Jesus the Mediator of the new Covenant.* Calvin observes: Last of all the Apostle speaks of Christ the Mediator, because it is by him only that the Father is pacified, and it is he that renders the countenance of the Father sweet and amiable to us: by Jesus the Mediator is the Father become sweet, propitious, and benign to poor sinners.

Tandem subjicit Jesum Mediatorem, quoniam is solus est per quem nobis placatur Pater, & qui serenum atq; amabilem ejus vultum nobis reddit. Calv.

3. By means of the Incarnation, God doth actually give and communicate himself to his people. The *flesh* of Christ (as *Luthers* expression is) is the *covering* as it were of the *Divine* Majesty. God, by means of this flesh of his Son, communicates and gives himself to his people: the humanity

Involucrum Divinæ Majestatis.

nity of Christ is the Medium by which God exhibits, offers, and gives himself to be injoyed by his people. *Acts* 20. 28. *God hath redeemed the Church with his own blood.* Though it was the flesh only that was capable of suffering and dying, yet God was he who was in that flesh, and it was he that did all in that flesh. So in that other place, *God is in Christ reconciling the world.* Faith ought to apprehend *God in Christ*, as giving himself to the soul, and as doing all for the soul: though we ought to contemplate *Christ-man*, yet faith ought not to rest or terminate it self in Christs humanity; but faith ought to apprehend *God in Christ*, as giving himself to the soul, and doing all for the soul: *He hath loved me, and given himself for me*, saith *Paul*, *Gal.* 2. 20. And that passage of the Church in that triumphant Song of hers, is most remarkable, to illustrate this point, *Isa.* 12. 2. *Behold, God is my salvation*, &c. This Prophecy hath a manifest relation to the days of the Messias, and it speaks clearly of Christ and his Kingdom. Now what shall be the *thanksgiving Song* of the people of God in the days of the Messias? This shall be the Song, *Behold, God is my salvation*, &c. The faith of the Saints looks to *God in Christ*, they see God in Christ doing all for them, and giving himself to them. Though God hath sent his Son to take up the *humanity*, and is pleased to make use of that *Medium*, yet they see it is God himself that is the Author of their salvation, and that it is God who doth all for them by his Son. 2 *Cor.* 5. 18. *All things are of God, who hath reconciled us to himself by Jesus Christ.* And that passage of our Saviour is most remarkable to this purpose, *Joh.* 17. 7. where he makes

makes this to be the property of the Elect: *They have known, that all things that thou haſt given me are of thee.* The Saints do know, that whatever Chriſt is, that God himſelf is to them by Chriſt: ſo that as God hath brought himſelf near to us in that way in the firſt place, to make himſelf more facile and eaſie to be apprehended by us, and to render himſelf more ſweet and kind for us to approach to him; ſo God in Chriſt doth actually communicate and give himſelf to us, and God in Chriſt is the Author of our ſalvation, and doth all that is done in the buſineſs of our ſalvation.

13. The thirteenth Propoſition for the clearing of this great Myſtery is, the love of Chriſt in his Incarnation is ſeen in this, In that by means of the Incarnation of the Son of God, as God is brought near to us, ſo we are brought near to him: *Chriſt is the bond of our union unto God.* Chriſt is he that ties the knot between God and us. Chriſt as man is united unto us; Chriſt as God, ſo he is naturally united to the Father. It was a good ſpeech of *Cyprian: Chriſt would be that which man is, that man might be that which Chriſt is.* This will be illuſtrated by conſidering that great Scripture *Joh.* 14. 20. *At that day ye ſhall know that I am in my Father, and you in me, and I in you.* Theſe words are ſome of the moſt myſterious words in all the Book of God, and I remember *Cyril* ſaith of this Text, It is a difficult Text, and prays for Divine grace to help him to underſtand it. I ſhall modeſtly give, as I am able, the interpretation of this Text: here are three *great Unions* inſinuated in this Text. 1. The *eſſential* Union. 2. The *Incarnation* of the Son of God, the *Union of the two Natures* in the perſon of Chriſt.

Nexus unionis noſtræ ad Deum Chriſtus eſt. Cyril.

Quod homo eſt Chriſtus eſſe voluit, ut homo poſſet eſſe quod Chriſtus eſt. Cyprian.

3. The *mystical* Union. All these three great Unions are held forth to us in this Text.

1. The *essential* Union, the Union of the *Son* and *Father* in the *self-same Essence*. In those words, *In that day you shall know I am in my Father:* that is, you shall know that I am the *natural* Son of God, and that the Father hath communicated all his perfections unto me by *eternal Generation: Joh.* 16. 15. *All that the Father hath is mine.* You shall know that I am *in the Father by the unity of the Divine Essence.* Or else (as another Learned Divine expounds this Phrase, *You shall know that I am in the Father*) Christ being once looked upon and beheld by the eye of faith, the unity of the Essence and the glory of the Father and the Son, is seen both at once. *You shall know that I am in the Father*; that is, you shall know me to be the *Son of God, true God*, of one and the same *Substance, Essence*, and *Divinity* with the Father.

In Christo videtur illa unitas essentiæ ac gloriæ Patris ac Filii.

2. There is the Union of the two Natures in Christ implied in these words, *You shall know that you are in me:* that is, as a Learned man expounds those words, You shall perceive the Mystery of my *Divine Incarnation*, by means of which the humane nature is united to my Divinity, and taken into unity of person with the Son of God, by means of which, you also (after a sort) may be said *to be in me.* To understand this, we must know, although it be true, that the Son of God assumed humane nature, (not the whole mass or lump of it, but in a certain part and particle of it) and hereupon that part of humane nature which is taken into personal union with the Son of God, hath a nearer relation to the Trinity than any creature whatsoever: yet the Son of God assuming

Percipitis Divinæ meæ incarnationis mysterium.

ming a part of our nature into personal union with himself, all the Elect being united to Christ by faith, are included in Christ as Members relating to the Head, and so injoy the benefit of his Incarnation. *Heb.* 2. 14. *For as much as the children are partakers of flesh and blood, he also himself took part of the same.* So that, although the union be *personally* made in one part of humane nature, *viz.* that *part* which was *personally* united to the Son of God, yet all the seed have benefit by Christs Incarnation, and being implanted into Christ by faith, are made *members of his body, of his flesh, and of his bone*, and are *comprehended* in him as in *their Head. You shall know that you are in me*; that is, (as one explains this Phrase) *As the members are in the head, as the thing contained in the thing containing, as the branches in the Vine, as the effect is in its fontal Principle.* This interpretation is further confirmed by that Scripture, *Eph.* 1. 10. *That in the dispensation of the fulness of time, he might gather together in one in Christ.* The word in the Original is an *emphatical* word, which *Chrysostome* interprets thus: *To reduce all things under one head.* All the Elect are reduced and brought under Christ as their common Head: and thus we are said to be *in him: You in me.* We are in him *as members in the head.* And it is observed further by a Learned man, That the Elect are said to be in Christ in respect of *both his natures.* 1. As Christ is *man*, so we are said to be in him *by communion of nature.* 2. As Christ is *God*, so we are in him as in the *saving* and *conserving* cause, and as in the last end. Hence are those expressions, *Preserved in Jesus Christ, Jude* 1. *Col.* 1. 16. *All things were created by him and for him.*

Sicut membra in capite, sicut contentum in continente, sicut palmes in vite, sicut effectus in fontali principio.

ὑπὸ μίαν πάντα κεφαλὴν ἄγειν.

Per communionem naturæ, ut in causa servante & conservante, & sicut in ultimo fine.

3. Here is the *Mystical* or *Spiritual* Union set down, *and I in you*. As Christ *is in the Father* by *Unity of Essence*, *we in Christ* as being taken in to be members of his body, and standing related to him as a Head: so Christ is in us by his Spirit. *1 Cor. 6. 16. He that is joyned to the Lord is one Spirit.* This is another part of the love of Christ in his Incarnation, that by this means we are brought near to God, as one of the Ancients expression is: *We are consummated and brought back again into union with God the Father by the mediation of Christ our Saviour.* This is that our Saviour prays for in that great and famous Prayer of his, *Joh. 17. 21. That they all may be one, as thou Father art in me and I in thee*, &c. And *vers. 23. I in them, and thou in me, that they may be made perfect in one.* That which our Saviour intends in this passage, is, not only that the Faithful should be united among themselves, but that they should be united unto God. This is the most firm binding and knitting together of things, when God is in Christ, Christ is in us, and the Faithful united among themselves. God the Father is the *root*, Christ the *stock*, the holy Spirit as the *sap*, we the *branches*, and the graces of the Saints are the *fruits*. And that this union may be effected, Christ took from us a part of our nature, on the other hand he hath given to us his own flesh and blood: and that we might be united to God, he hath given to us the holy Spirit.

Consummati sumus reducitq; ad unionem Dei Patris mediatione Salvatoris. Cyril.

Use 1. Is it so, that by the Incarnation of the Son of God, there is a foundation laid for our Adoption and being made the sons of God? then learn what course we are to take, if we desire to be the children of God. Who is there that would not

desire

desire to be a child of God? If we would be the children of God, here we may see the ready way how to attain this priviledge. If we desire to be the sons and daughters of God, we must chuse and close with Christ the natural Son of God. A great and choice Scripture, 2 *Cor.* 6. 18. *I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.* If we will be the sons and daughters of God, we must first see that we close with Christ the natural Son of God. God saith of Christ, *I will be unto him a Father*, *Heb.* 1, 5. God is first a Father unto Christ, before he is or will be a Father unto us. Now we must close with the natural Son of God, as ever we desire to be the adopted sons of God. *Joh.* 1. 12. *To as many as received him he gave power to become the sons of God.* We are by nature children of wrath, children of hell, children of the curse; and are we contented to abide so always? Are we contented always to abide in that condition of distance and estrangement to God? If you would have God a Father, you must get into Christ. God out of Christ is a sin revenging God. Let us therefore look well to our faith; *Gal.* 3. 26. *We are the children of God by faith in Christ Jesus.* If our faith be not right, if we have not closed with Christ in a right manner, we have no evidence that we are the children of God. There is a spurious, a bastard faith, a false faith that is not a true faith: there is a meer historical faith, which is a consenting that the Scripture is true: there is a temporary faith, when there are some flashes and pangs of affection towards Christ: but then there is the *faith of Gods Elect*, let us look after this. You will ask, What

is this faith? That faith takes a man wholly off himself, takes him perfectly from his own bottom, and makes him look to *another* for wisdom, righteousness, sanctification. This is faith, to go out perfectly out of our selves, and to live perfectly upon another as to all the parts of our salvation; and this is the faith that *the just must live by*. If we be in Christ by faith, then shall we be the sons of God.

Use 2. If by means of the Incarnation God hath brought himself down to us, and rendred himself more facile and easie to be apprehended by us, this may inform us how we may best conceive of God. The way for us to conceive of God, is for us to conceive of God in Christ. The Saints of God do find it a difficult thing to conceive of God, to have right thoughts and conceptions of God. Now would you know how to conceive of God, O learn to conceive of God in Christ. God is at so great a distance from us, that if we set our selves to think or conceive of him in his naked, absolute, simple nature, our thoughts would soon lose themselves, or else be overwhelmed with the greatness of his Majesty. So true is that saying: *He that thinks to dive into the Abyss of the Divinity, will soon find himself overwhelmed with the Divine glory.* The Lord hath said, *No man can see his face and live.* We cannot behold the Sun in the Firmament, in its *noon-day glory*: we can much better behold the Sun in a cloud, than behold it in its simple glory: so God hath veiled his glory in the flesh of his Son, and the way for us to behold God, is to contemplate God in the face of Jesus Christ. It is far more easie for us to conceive of the humane nature in the

Scrutator Majestatis opprimetur à gloria.

the perſon of Chriſt, than to conceive of the naked, ſimple, and abſolute Divinity. When we conceive of the humane nature in the perſon of Chriſt, the mind hath ſomething to reſt and ſtay it ſelf upon, and by the humanity we climb up by degrees to the Divinity. It is true, faith ought not to terminate it ſelf in the humanity, but by the humanity we ought to climb and aſcend up to the Divinity. *By him we believe in God*, 1 *Pet.* 1. 21. It is *Calvins* opinion, That in Heaven, when *God ſhall be all in all*, we ſhall then ſee God without the *veil* of *Chriſts fleſh*, then, ſays he, the *veil* being removed, we ſhall behold God openly reigning in his Majeſty, neither ſhall the fleſh of Chriſt oppoſe it ſelf as a *Medium* to hinder us from the farther *ſight* of God. How far, and with what limitation this opinion of his may take place, I ſhall not now inquire; but ſure I am, whilſt we are here on earth, we cannot behold God without this veil, the veil of Chriſts fleſh. Whilſt we are here on earth, the new and living way into the holieſt is conſecrated for us *through the veil, that is to ſay, his fleſh*, *Heb.* 10. 19, 20. Upon this Text *Calvin* himſelf hath this paſſage: *No man ſhall ever find God, but he unto whom Chriſt-man is the door and the way.* The fleſh of Chriſt is that veil which covers God, and by this veil we muſt come into the holy of Holies, and have admittance into the Divine preſence. It is dangerous for us to think of God, or to approach to him any other way but in Chriſt. *He is the way, the truth, and the life, and no man cometh to the Father but by him:* that is, no man *can come* to the Father but by him. They are weighty and memorable paſſages *Luther* hath concerning this point,

Tunc remoto velo, palàm cernemus Deum in ſua Majeſtate regnantem, neque amplius media erit Chriſti humanitas quæ nos ab ulteriore Dei conſpectu cohibeat. Calv. in 1 Cor. 15.

Qui scrutando voluit non errare, nec à Majestatis gloriâ opprimi, is fide tangat & apprehendat Filium Dei in carne manifestatum. Luther.

point, with which I shall close this Use: *He that in searching would not erre, nor be overwhelmed by the glory of the Divine Majesty, let him by faith touch and apprehend the Son of God incarnate, the Son of God manifest in the flesh.* In another place he saith: *Let us not hear them who say the flesh profits nothing, let us rather invert the words and say, Without the flesh God profits nothing:* our eyes ought to be fastened upon the flesh of Christ, and we ought to say, *We neither apprehend nor know any God out of that flesh, out of that humanity: The Son of God incarnate is that covering in which the Divine Majesty offers himself to us with all his gifts. This is that only aspect of the Divinity, which in this life is facile and possible for us:* here is no seeing God out of Christ. If we would conceive of God aright, let us direct our faith to God in Christ.

Del Filius incarnatus est illud involucrum in quo Divina Majestas cum omnibus suis donis se nobis offert. Luther.

Use 3. If by means of the Incarnation we are brought near to God, learn from hence to labour that our *faith* may be *deeply rooted* in Christ. Our happiness lies in this, In being taken into Christ, in being *comprehended* in him, in being made members of his body. Our nature, by means of the Incarnation of the Son of God, is brought near to God. Now if we would be brought near to God, we must be implanted into Christ by faith, and made members of his body. *Paul* prays for himself *Phil.* 3. 9. *That I may be found in him.* An emphatical expression, *found in Christ. Paul* would not for a thousand worlds be left out of Christ, no, he would be found in him. And for the *Ephesians* he prays, *That Christ might dwell in their hearts*

hearts by faith, Eph. 3. 17. Our happineſs lies in *conjunction* with our Head, *standing* and *abiding* in relation to Chriſt as our Head, in being *comprehended in Chriſt* as it were, this is our happineſs. This is the miſery of the fallen Angels and all Unbelievers, they have nothing to do with Chriſt as their Head: and this is the great happineſs of all the Elect, they are gathered under him as their Head, *Behold I and the children which God hath given me, Heb.* 2. 13. Wherefore let us ſee that our faith take deep rooting in Chriſt, and then we are on a ſafe bottom. Chriſt is the *Captain* of the *Salvation* of the Elect, and by *him many ſons are brought to glory, Heb.* 2. 10. If our faith hath taken deep rooting in Chriſt, then are we ſafe, then are we comprehended in him, and where the Head is, there the members ſhall be alſo.

The end of the ſeventh Sermon.

SERMON

SERMON VIII.

Eph. 3. verſ. 17, 18, 19.

That Chriſt may dwell in your hearts by faith; that ye being rooted and grounded in love,

May be able to comprehend with all Saints, what is the breadth, and length, and depth, and height:

And to know the love of Chriſt which paſſeth knowledge.

SEveral Propoſitions have been mentioned already to illuſtrate the greatneſs of Chriſts love in the work of his Incarnation, I ſhall add three or four more, and ſo I ſhall finiſh this ſubject.

14. The love of Chriſt in his Incarnation is ſeen in this, In that Chriſt becoming true man, and wearing a part of our nature, the conſideration of his humanity may be a *great help* and *ſtrengthening* to our faith to aſſure us of his *propenſion* and *readineſs* to ſupply us in all our wants, and alſo to ſympathize, pity, and compaſſionate us in all our afflictions. Hence it is, that one of the *Ancients* brings in Chriſt ſpeaking thus: *I do wear their body, and carry about with me a part of their fleſh.* Chriſt wears as it were the fleſh of the Elect, *Now no man ever yet hated his own fleſh, but nouriſheth it and cheriſheth it as the Lord the Church, Eph.* 5. 29. That common humanity wherein Chriſt ſhares with us, cannot but incline him to be moſt kind, ſweet, benign to his own kindred

Ego corpus illorum geſto.

who

who participate of the ſame nature with him. *Becauſe the children were made partakers of fleſh and blood, he alſo took part of the ſame, Heb.* 2. 16. Chriſt was *a man of ſorrows*, therefore he knows how to pity us in our *ſorrows*; Chriſt was *deſerted*, therefore he knows how to pity us in our *deſertion*: Chriſt was *tempted in all points like to us (ſin only excepted)* therefore he knows how *to ſuccour us in our temptations*. Chriſt in the humane nature aſſumed hath felt the ſame *miſeries* and *afflictions* that we are ſubject unto, and therefore he knows experimentally (by what he himſelf hath felt and endured) how to pity us. The *Apoſtle* ſets this down as one great fruit of the Incarnation, *Heb.* 2. 16, 17. *Becauſe the children were made partakers of fleſh and blood, he alſo took part of the ſame.* What is the fruit and advantage of this? Why was it that Chriſt took a part of our nature? The next verſe tells us, It was that he might *be a merciful and a faithful High-Prieſt*. *Calvin* obſerves upon this Text, When all ſorts of miſeries do oppreſs us, we ought to remember there is nothing befals us, which the Son of God hath not experienced in himſelf, neither ought we to doubt, but he is ſo preſent with us to help and pity us, as if he himſelf were afflicted with us. The experience of our miſeries doth ſo bend and incline Chriſt to compaſſion, that he is exceeding ſolicitous of obtaining help from God for us. Hence is it ſaid in the laſt verſe, *For in that he himſelf hath ſuffered being tempted, he is able to ſuccour them that are tempted*. Chriſt having been exerciſed with the ſame miſeries and afflictions that we are, is moſt propenſe and ready to afford help and relief to us. Chriſt now he is in Heaven, hath not forgotten

gotten his own sorrows and sufferings here on earth, and the remembrance of his own sufferings cannot but incline him to pity and compassionate his people (who are a part of his own nature) in the like sufferings. It is true, Christ as he is God, wants no love, neither needed Christ to have known what sufferings and afflictions were, *experimentally*, to have inclined him to a merciful disposition, for *God is love*. God is so in his own nature, and it was the love that was in the Divine nature, that inclined him to assume our nature: but because we could not be otherwise perswaded that there was so much kindness in his heart; therefore in condescension to our infirmity, and for the strengthening of our faith, Christ would become man and taste of sufferings and affliction, that having done so, we might be the better assured he would be the more ready to pity and help us. True indeed, God is *love in himself*, his name is the Lord, *gracious, merciful, long-suffering, pardoning iniquity, transgression, and sin*; but God being at such a distance from us, and also a God of such *infinite Purity* and *Majesty*, we are apt to doubt, whether God will take any notice of such vile and sinful worms as we are: therefore in a way of *condescension* God is *come down into our nature*, that so faith may have the greater incouragement, that since God dwells in the nature of man, he will not shut up his own bowels against them who are his own brethren and kindred. Christ is *akin* to us, *nearly allied* to us in respect of his humanity, one in nature with us in respect of his humanity: as he is nearly allied to his Father, and one in nature with him in respect of his Divinity, *Heb.* 2. 11. The Apostle here

speaks

ſpeaks of Chriſt and his Members, *He that ſanctifies, and they that are ſanctified are of one*; that is, they are *one* and the *ſame nature*, of one and the ſame common nature. We may well ſuppoſe that part of our nature which Chriſt wears, will put him in mind to be kind to us, if he were not otherwiſe inclined unto us. There is a common Law of humanity which commands ſome compaſſion in all men, even in thoſe who are moſt degenerate by ſin: the Law of common humanity will force ſome bowels from the worſt of men to them that are in great diſtreſs. How powerful then is this Law, where the force of it is not abated by any allay from ſin, but where this Law is heightned and elevated by the greateſt meaſures of grace, and the preſence of the Divinity inhabiting in the humanity? Thus it is in Chriſt, Chriſt hath the greateſt perfection of grace in him, and the preſence of the Divinity inhabiting in his humanity. Hence it is our Saviour comforts the hearts of his Diſciples upon this account, *Joh.* 14. 1. *Ye believe in God, believe alſo in me.* It is as much as if he ſhould ſay, You take this for granted, this is a confeſſed Principle among you, you ought to believe in God; now *you believe in God, believe alſo in me.* Our Saviours meaning is this, Look upon God come down into a part of your nature, behold God in my humanity, *Ye believe in God, believe alſo in me.* Faith in Chriſt is no prejudice to faith in God the Father; at the ſame time we believe in Chriſt we believe in God the Father: for the Divine Eſſence is one and the ſame in all the three perſons; at the ſame time we believe in the Son, we believe in the Father. Now our Saviour,

Saviour, to incourage us to believe, would have us to behold God in the glass of his humanity: *You believe in God, believe also in me.* As much as if he should say, I that am now speaking to you, am *God and man* in one person: you cannot think that I your *Lord* and *Master* who have been conversing with you so long, and of whose tenderness and compassion you have had so much experience, should want any bowels or tenderness in me to do you good: now I am God as well as man; if you think I am inclined to pity you as I amman, I want no power to help and relieve you as I am God.

15. The love of Christ in his Incarnation is seen in this, In that by means of his *Incarnation* there is a foundation laid for the work of his *Mediatorship* in general, and also for executing those three great Offices of *Prophet*, *Priest*, and *King* in particular. My design is not at present to treat of Christs Mediatorship at large, nor to speak largely of his Offices, but only to shew how Christs *Incarnation*, or his taking of our nature, lays the *foundation* for his undertaking the work of Mediatorship in general, and also of executing those three great Offices in particular of a Prophet, Priest, and King: and also to shew how his love is demonstrated to us in this. (1) Christs undertaking the Office of Mediatorship is the great demonstration of his love to us; for Christ as Mediator brings us back to God, we were at variance with God: now we being at a distance from God, and at enmity with him by reason of sin, there was need of a Mediator to reconcile the difference, and bring God and us together. Now here was the great demonstration of the

love

love of Christ, that the Son of God would undertake the Office of *Mediator*, and that he might do so, he was willing to take up our nature in his Incarnation, that he might perform the Office of Mediator in it. Hence is that expression of the Apostle, 1 *Tim.* 2. 5. *There is one Mediator between God and man, the man Jesus Christ.* The Apostles intention in using this expression *the Man Christ Jesus*, is not to exclude the *Divine* nature from the person of the *Mediator*; for it is here observed by *Calvin*, when the Apostle calls him *Man*, he doth not hereby deny him to be *God*; for this is a sure Rule in Divinity, *The person of the Mediator accomplisheth the work of Redemption according to both natures, so that the work of Redemption is the work of the person working in both natures that which is proper to each nature.* Hence is it, that a Judicious Divine observes, By a wonderful temperament it is so ordered, that the Hypostatical union of the two natures is made in the person of Christ, *that he who is our Mediator should be Man-God, and God-man*; therefore we ought thus to conceive of it: Christ took up our nature, that he might perform the Office of Mediator in it; and this is expressed by the Apostle, *Heb.* 10. 5. *When he cometh into the world he saith, Sacrifices and burnt-offerings thou wouldst not, but a body hast thou prepared me.* [*When he comes into the world.*] Christ came into the world by his Incarnation, by his Assumption and taking up of our nature; and wherefore did he come into the world? It was to perform the Office of a Mediator, to reconcile us to God, to offer up the great Sacrifice for sin. Other Sacrifices would not serve the turn; and therefore the Son of God would

Ut esset mediatrix humana Divinitas & Divina humanitas. Auguſt.

would offer the great and true Sacrifice, namely, the Sacrifice of himself, and by this means reconcile us to God. Now what must Christ do that he may perform the Office of Mediator and reconcile us to God? He must take a true humane body. *Sacrifices and burnt-offerings thou wouldst not, but a body hast thou prepared me.* The Son of God must assume *mans nature*, if he will be a Mediator between God and man. It is the office of a Mediator to conjoyn and unite those, between whom he is a Mediator. The extremes are united in some middle, and he that is Mediator had need to have some interest in both parties to be reconciled: Christ therefore being to reconcile us to God and to unite us to him, that he might be a fit Mediator, takes upon him the nature of man, that so being God and man *in one person*, and having interest in both parties, he might bring God and man together. Hence is it, that the Mediator hath this appellation of *Christ* given to him, *Luk.* 2. 17. *Unto you is born this day a Saviour which is Christ the Lord.* Christ, (you know) signifies the *anointed*. Under the Old Testament Kings, Priests, and Prophets were wont to be *anointed*. Now Christ being to undertake the office of Mediator in general, and those three Offices in particular of Prophet, Priest, and King, he also is *anointed*. Christs *Unction* or *Anointing* properly belongs to his humane nature: *Act.* 10. 38. *God anointed Jesus of Nazareth with the Holy Ghost.* For although it be true, that *Christ is the name of the person subsisting in both natures*, and the name of Christ doth not only agree to Christ as *he is man*, but as he is *God manifested in the flesh*: yet Christs *anointing* properly respects his humane

mane nature. As God, he needed not any anointing, for he had all fulneſs in himſelf; therefore he was properly anointed as man. If it be asked what this anointing of Chriſt was, I anſwer, It is that *plenitude* and *fulneſs* of the gifts of the Holy Ghoſt; yea, the fulneſs of the Godhead which dwells perſonally in the humane nature aſſumed, whereby he is qualified to perform the office of Mediator. Chriſt being to undertake the *Office of Mediator*, hath his humanity filled with all habitual grace, and alſo the preſence of the Divinity inhabiting perſonally in his humane nature. So that Chriſts aſſumption of our nature, anointing it with the Spirit of all grace, lays the foundation for the great work of his Mediatorſhip. It is well obſerved by a Judicious Divine: *That we may more firmly believe, that the benefit of Redemption doth belong to us, therefore did the Son of God aſſume a nature that was of the ſame ſubſtance with ours, and near akin with us, by which (in the virtue of the Divinity) he might accompliſh our Redemption: that as by humane nature in* Adam *ſin and death entred into the world; ſo by the ſame nature in Chriſt, righteouſneſs and life might be reſtored to the world.* Chemnitius

2. As the Incarnation of Chriſt lays the foundation, and prepares the way to the work of Mediatorſhip in general; ſo by the Incarnation Chriſt is fitted and prepared, as it were, to enter upon the execution of thoſe three great Offices of his, the Office of a Prophet, Prieſt, and King.

1. The Lord Jeſus aſſuming mans nature, performs the office of a Prophet to the Church in the humane nature aſſumed. The great work of the Prophets of old was to be the Meſſengers of

God to the people, the Interpreters of Gods mind and will, they were to reveal Gods mind and will to the people. The Lord Jesus undertaking our nature, is the great *Messenger* of the *Covenant*, the Interpreter of the Fathers counsels, he hath revealed the whole will and mind of the Father to us. *Heb.* 1. 2. *God hath in these last days spoken unto us by his Son.* Joh. 15. 15. *All things that I have heard of my Father, I have made known unto you.* Should God speak to us immediately from Heaven, we should be affrighted at his presence, and terrified with his Majesty, as they were when they heard God speaking to them from Mount *Sinai*, and said, *Let not God speak to us, but let Moses speak to us*, *Exod.* 20. 19. Therefore hath the Son of God assumed our nature and appeared visibly in flesh, and conversed among men like one of us, that we might receive the Law at his mouth. The humanity of Christ is the Organ of the Divinity. And this is one great commendation of the office of the Ministry, as *Peter Martyr* hath observed: That the Son of God, who was God over all blessed for ever, was pleased to take up humane nature, that he might perform the office of a Minister in it. Therefore is Christ called, *Rom.* 15. 8. *A Minister of the Circumcision*, that is, to the Jewish Church. There is some Controversie among *Divines* concerning the knowledge that was in the humane soul of Jesus Christ; but this is certain, Christ as man had all things made known to him, that did concern our salvation: now whatsoever the Lord Jesus as man received from the Father, that (as the great Prophet of the Church) he hath faithfully revealed to his people. *Joh.* 17. 8. *I have given unto*

unto them the words which thou gavest me. Christ as man receives all from the Father, and he gives out all to the Church. Thus his Incarnation prepares him for the execution of his Prophetical Office.

2. The Son of God by assuming mans nature, is prepared for the execution of his Priestly Office. Two great works were incumbent on the Priests under the Law. 1. To *offer Sacrifices*, and make *atonement* for the people. 2. To *intercede* and *pray* for the people. 1. One Office of the Priest was to offer Sacrifice and make atonement. So *Heb.* 8. 3. *Every High-Priest is ordained to offer gifts and sacrifices.* 2. Another office of the Priest was to pray for the people. Therefore saith *Samuel, God forbid that I should cease to pray for you.* Now the Son of God, by assuming our nature, is qualified to perform both these works of a Priest.

1. Christ by his Incarnation is fitted to offer Sacrifice. God took no delight in the Sacrifices of beasts and cattle: *Sacrifices and burnt-offerings thou wouldst not*; therefore did the Son of God take a true humane body, and offered himself for a Sacrifice. *Heb.* 9. 26. *Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.* Christ is *Priest*, *Altar*, and *Sacrifice.* Christ is the *Sacrifice* that is *offered:* so *vers.* 28. *Christ was offered to bear the sin of many.* Christ is the *name of the person subsisting in both natures*; so that there is a concourse of both natures, the Divine and humane nature in the work of *Satisfaction.* The *humane* nature was the *nature suffering*, and the *Divine* nature that *sanctified* the sufferings of the humanity. The *Divinity* was in the *humanity* in the time of its offering: that bo-

dy which hung upon the Cross, which suffered and dyed, was the body of him who was God; it was filled and replenished with God, the Godhead did personally inhabit in it, in the time of its suffering. Although the Godhead did not put forth its operation as it might have done, but ἀνοχὴν did *rest* and suspend its operations for a time, that it might give liberty to the humane nature to suffer, (for if the Godhead should have put forth its operation as it might, it could have hindred all passion and suffering in the humane nature) yet the personal union always remained; the Son of God did always retain and keep the humane nature in the bond of personal union in the height of his sufferings, and he corroborated and strengthened the humane nature in suffering; so that as the Apostle saith, it was *Christ that was offered.* There was a concourse of both natures in his Satisfaction. If he were not man, he could not have suffered; and if he were not God, he could not have satisfied. Christ is a *Priest* in our nature: and as the High-Priest under the Law bare all the names of the children of *Israel* upon his Breast-plate, so Christ bears all the names of the Elect upon him. Christ sustains the persons of all the Elect: *Because the children were made partakers of flesh and blood, he also took part of the same.* Christ assuming the nature of man, sustains the persons of all the Elect, and in their room, and in their stead, in a part of their nature, presents himself to God, and taking their guilt upon him, is willing to bear the punishment due to them: therefore he suffers and dyes in their nature, and remains under the power of death for a time.

2. Christ

2. Christ by his Incarnation is fitted for the work of his Intercession. As it was the work of the Priest to offer Sacrifice and make atonement, so to intercede and pray for the people. Now Christ by taking our nature is fit for this work also. Christ as to his Divine nature is equal with the Father, and so is the object of prayer together with the Father; but Christ according to his humane nature is inferiour to the Father, and so fit to intercede. And therefore it is a common saying among Divines: *Christ intercedes and prays as he is man and Mediator.*

3. Christ by assuming our nature performs the Office of a King to the Church. Christ hath a natural Kingdom, and he hath a dispensatory Kingdom. As he is God, so he hath a natural Kingdom over all creatures. *Thy kingdom is an everlasting kingdom, and thy dominion is an everlasting dominion.* As he is God-man, so he hath a Kingdom by way of donation and dispensation. *Yet have I set my King upon my holy hill of Sion,* Psal. 2. 6. *The Father judgeth no man, but hath committed all judgment to the Son,* Joh. 5. 22. that is, to the *Son incarnate.* Christ as Head and King of the Church dispenseth all grace to the Church, rules and governs the Church in and by the humane nature assumed, *Eph.* 1. 21, 22, 23.

Thus have we shewn how that Christ by the work of his Incarnation, lays the foundation for the work of Mediatorship in general, and for the executing of those three great Offices of Prophet, Priest, and King in particular.

16. The love of Christ in his Incarnation is seen in this, In that by means of Christs Incarnation, our nature which was alienated from God, depri-

ved of communion with him, lay under the curse, was subject to all sorts of miseries and unto death it self, is now restored to communion with God again, delivered from the curse, set above all misery and death, cloathed with immortality, and possessed of perfect happiness.

1. The Son of God by his Incarnation hath restored our nature unto communion with God. *Adam* by his Fall was turned out of Paradise, banished from the presence of God, lost his communion with God. Now the Son of God taking a part of our nature into unity of person with himself, hath brought our nature near to God again, our nature in Christ is admitted to the sight of God and communion with him. Divines observe, *That the humane nature in Christ had the sight of God from the beginning of his Conception and Incarnation:* and the reason of this assertion is this, Christ was full of grace, he had the Spirit of God given to him not by measure. *Aquinas* observes, That Christ from the beginning of his Incarnation, had more grace given to him than the Saints in Heaven. Now the Saints in Heaven are admitted to a clear sight and vision of God; therefore if Christ had more grace given to him from the beginning than the Saints in Heaven, we must suppose Christ had a clear sight and vision of God: besides, the great demonstration of Christs love in his sufferings was, that he was content to be deprived of the sight and comfort of his Fathers love; therefore he crys out, *My God, my God, why hast thou forsaken me?* This argues, Christ had been used and accustomed to the sight of his Fathers face and countenance, otherwise why did he cry out, *Why hast thou forsaken me?* But for our sakes he was content

Christi humana natura semper usa, à primordio incarnationis vidit Deum

content to have his Fathers face hid from him for a time, that it might not be hid from us for ever. Now then Christ in his humane nature being admitted to the sight of God, all the Elect in their measure shall have a share in this priviledge. The knowledge of vision is first given to Christ as the Head, to the Elect as Members: and although all the Elect be not as yet admitted to the vision of God, yet it is certain they shall be as Christ now is: *When he shall appear, we shall be like him, for we shall see him as he is*, 1 *Joh.* 3. 3. and in the mean time, *our life is hid with Christ in God*, *Col.* 3. 3. hid as in the fountain, root, and principle of that life. Christ in his humane nature being admitted unto the sight of God and communion with him, is an argument all the Elect also shall be brought to the same happiness.

Scientia visionis competit Christo ut capiti, electis ut membris.

Tanquam in fonte, radice, principio.

2. The Son of God by his Incarnation hath delivered our nature from the *Curse*, set it above *misery*, *sorrow*, and *death*, and cloathed it with immortality. The sentence pronounced concerning man, was, That in case he sinned, he should dye the death, *Gen.* 2. 17. Christ by taking our nature, and dying in it, hath born the substance of that curse. The curse comprehended two things in it. First, natural death, the separation of the soul from the body. Secondly, spiritual death, the separation of the soul from God. Here lay the sting of the curse, *Thou shalt dye the death*, or, *In dying thou shalt dye*; thou shalt not dye once only, but dye twice as it were, thy soul shall not only be separated from thy body, but both body and soul shall be separated from me. Now Christ under-went both parts of the curse, if rightly understood. First, Christ in a right sense endured

that part of the curse which consisted in a separation from God; for although the *personal Union* was *never* dissolved; neither was Christs humane soul ever separated in love or affection from his Father, his soul clave in love and affection to his Father in the midst of all his sufferings (Christ did not undergo separation from God in either of those respects) yet his humane soul was separated for a time from the *light* and *comfort* of his Fathers love; as was hinted before, when he cryed out, *My God, my God, why hast thou forsaken me?* He was deprived of the sense and comfort of his Fathers love. Secondly, Christ suffered natural death, his humane soul was truly separated from his body. Now Christ having satisfied that Law, *In the day that thou eatest, thou shalt dye the death:* by suffering the penalty of that Law, hath fully delivered his people from the curse, *Gal.* 3. 13. *Christ hath redeemed us from the curse of the law, being made a curse for us.* A Learned man observes, Because (according to the sentence of the Divine Judgment) in that day *Adam* fell and sinned, humane nature ought to have been punished with eternal perdition: therefore the Son of God offered himself to assume humane nature, and afterwards did assume it, that so man might not dye the death. And the same Learned man hath another expression to the same purpose: Because humane nature was depraved and lost, so that it became the body of sin and death; therefore the Son of God in lieu thereof, was pleased in the humane nature assumed to condemn sin, and abolish death, and in his own person restore humane nature to righteousness, life, and happiness. *Christ having dyed for sin once, dyeth no more, death hath*

hath no more dominion over him, *Rom.* 6. 9, 10. Our nature, as it is in Christ, it is above death, and the fear of death. O let us think of these things, those things are the most solid grounds of comfort. Our nature in Christ is above death and the fear of death, it is possessed of life and immortality, and brought to perfect happiness. Hence is that expression, 2 *Tim.* 1. 10. *Christ who hath abolished death, and hath brought life and immortality to light through the Gospel.* Christ hath already brought life and immortality into our nature: Christ doth already stand possessed of immortality in his own person. And this is the singular comfort of Believers, that they may see a part of their own nature set above sorrow, misery and death, and brought to the greatest happiness they can wish or long for, and that they may be assured they shall be possessed of the same happiness in their measure which Christ their Head is possessed of. This Christ assures them of, *Joh.* 17. 22. *The glory which thou hast given me I have given them.* Christ had glory with the Father from Eternity as he was his *natural* and *coessential* Son: this he speaks of *vers.* 5. *Glorifie me with thy self with the glory which I had with thee before the world was.* Now besides this, there is a glory which is *given* to him, *the glory which thou gavest me I have given them.* Christ had a glory *given* to him as *man* and *Mediator*. Now the glory which was given to Christ as man and Head of the Church is given to the Elect; so that all the Elect do *participate* and *share* in it in their measure. *The glory which thou hast given me I have given them. Calvin* observes upon that Text: *The Samplar or pattern of perfect happiness is so ex-*

prest

preſt and ſet forth in Chriſt, that nothing is confined to Chriſt only; but Chriſt was therefore inriched, that he might inrich Believers, the glory which thou haſt given me I have given them. Chriſt and his Members ſhare in glory in common, only reſerving the difference between Head and Members; Chriſt hath the glory of the Head, Believers have glory as Members. Chriſts glorification is the ſureſt pledge of our *glorification*; for how is it poſſible, that he who is our Head, and is now in glory with the Father, ſhould leave us to thoſe miſeries we are now obnoxious to, whenas we are ſo nearly related to him, we being *members of his body, of his fleſh and of his bones? Eph.* 5. 30. and he that is *joyned to the Lord is one Spirit.* The Church being ſo nearly related to Chriſt, and Chriſt being in glory, how is it poſſible Chriſt ſhould leave them under thoſe miſeries they are now ſubject unto?

17. The greatneſs of Chriſts love in his Incarnation appears in this, In that by means of the Incarnation all the Elect ſhall have a ſtanding Monument before their eyes, wherein they may ſee and behold the infiniteneſs and tranſcendency of the love of God to all Eternity. And the reaſon of this Propoſition is this, Becauſe the Hypoſtatical or perſonal Union ſhall not be diſſolved in Heaven, the humane nature ſhall remain and abide united to the Divinity to all Eternity. As in Heaven we ſhall be admitted to the ſight of God, we ſhall ſee the Unity in Trinity, and the Trinity in Unity, we ſhall ſee the Unity of the *Eſſence*, and the three perſons, *Father*, *Son*, and *Spirit*, ſubſiſting in this one Eſſence of God: ſo in Heaven we ſhall ſee the great Myſtery of the perſonal

perſonal Union, the Myſtery of the two Natures in the perſon of Chriſt more than now we can. And this will be one part of the happineſs of Heaven, that we ſhall ſee our nature united to the Divinity in the perſon of the Son of God, and by this means we ſhall come to underſtand the greatneſs of the love of God by ſeeing how *near our nature* is taken unto God in the *perſon* of our *Head*. The Hypoſtatical or perſonal Union is the foundation of the myſtical Union, *viz.* of our union and communion with God: God hath taken a part of our nature into perſonal union with himſelf, and by means of this we have union and communion with him. Now in Heaven we ſhall have a clear ſight what that glory is which Chriſt our Head is advanced unto by the perſonal union. And this I take to be carried in that great Text, *Joh.* 17. 24. *Father, I will that they alſo whom thou haſt given me be with me where I am, that they may behold my glory which thou haſt given me.* The happineſs of Heaven will be to *gaze* upon the glory of Chriſt, as a Learned Divine expreſſeth it, *That they may behold my glory:* as if ſo be this would be Heaven enough for the Elect to ſee the glory their Head is poſſeſſed of. And what glory is this? *That they may behold my glory*, certainly the glory of his Divinity. Chriſt had *glory with the Father* before the foundation of the world, *Joh.* 17. 5. *He was in the form of God*, ſaith the Apoſtle: now all the Elect ſhall ſee and behold his glory, that is, they ſhall ſee the glory of his Divinity: and how ſo? They ſhall ſee and behold the glory of his Divinity ſhining forth *through* his humanity. The humane nature is united to the Divinity in the perſon of the Son; now the Elect in

in Heaven ſhall ſee that perſon who hath aſſumed their nature to be true God, and to have all the glory of the Divinity in him. As the ſecond perſon in Trinity is true God, and hath all the glory of the Divinity in him; ſo the Elect in Heaven ſhall ſee the humane nature united to the Divinity in the perſon of the Son. Therefore is it added in the cloſe of the verſe, *For thou haſt loved me before the foundation of the world.* Let us take heed how we miſtake here, the *Love* of the Father was not the cauſe of the Divinity of the Son: although the Son be begotten of the Father, yet the Generation of the Son proceeds not from an act of Gods will; the Father did not *firſt love* the Son, and *then* beget him, but the *Generation* of the Son was *natural:* the Father begets the Son from Eternity, and cannot but beget him; God doth *neceſſarily* underſtand himſelf, therefore his *eternal Son* is his *natural Image.* Therefore in this laſt clauſe, *For thou haſt loved me before the foundation of the world*, Chriſt ſpeaks of himſelf as man; the humanity of Chriſt was beloved of the Father, from Eternity, above every creature: that humanity of his was ſo choſen and beloved above all creatures, as to be united to the Divinity. Now in Heaven the Elect ſhall ſee that Chriſt is in the poſſeſſion of that which he was elected and choſen unto from Eternity. And this will be one ſingular demonſtration of the love of God to them, that they ſhall ſee themſelves taken ſo near to God in the *perſon* of their *Head.* For although it be true, there will always remain a vaſt difference between Chriſt the Head and the Elect that are Members to him (none of the Elect have, or can have that perſonal union which

which his humanity hath to the Divinity) yet all the Elect *in the glory* of their Head shall see and behold the greatness of the love of God to themselves; for it was for their sakes he took part of their nature into *personal* union; and a part of their nature being united to God, all the Elect are confirmed in their Head, and by means of their Head are brought into the neareſt communion with God they are capable of. So that I say, this will be matter of wonder to the Elect to Eternity, to see a part of their nature placed so near to the Divinity, yea to see a part of their nature so intimately united to the Divinity in the bond of personal union, and to become the seat and Temple of the Divinity to all Eternity.

Use. And now I shall winde up all in one short word of Application. From all that hath been said, let us learn to admire and adore the infinite and transcendant love of Christ in his Incarnation. Here may we cry out with the Apostle, *O the heights, and lengths, and depths, and breadths* that are in the love of Christ in his Incarnation! I have shewn you in seventeen Propositions how great the love of Christ is in the work of his Incarnation; and when we have dived never so much into this Mystery, it is but little that we do understand of the glory of it in comparison of what it is in it self. O study more this great work of the Incarnation of the Son of God: this is the greatest of all the works of God, the greatest work that ever he hath done, or that ever he will do. The Incarnation of the Son of God is more than the glorification of all the Saints in Heaven. O therefore study this Mystery; the more we study it, the more will our hearts be ravished

raviſhed with it, and the reaſon why we are no more affected with it, is, becauſe we know and underſtand ſo little of it. And let us not only labour to underſtand the greatneſs of the thing it ſelf, but alſo of what importance this work of the Incarnation of the Son of God, is, to our ſalvation. The work of the Incarnation is that which hath laid the foundation of the whole work of Redemption. The Son of God therefore took our nature and became true man, that he might tranſact the buſineſs of our Salvation in the humane nature aſſumed. They are memorable paſſages which the Ancients have: *The only begotten Son of God came into the nature of man, for man. If the Word had not been pleaſed to have become fleſh, no fleſh could have been ſaved.* God hath ſaved that in us, which he hath aſſumed and took for us. And it is a common ſaying among the Ancients: *That which was not aſſumed, was not healed.* If Chriſt had not aſſumed the whole of our nature, our whole nature had not been healed and reſtored. We have heard ſomewhat of the Myſtery of Chriſt in his Incarnation, let us meditate on what we have heard. Our work will be to meditate on theſe Truths all our days. The beſt of us have arrived but to a little underſtanding in the Myſtery of Chriſt. The Apoſtle prays for the Saints, *Col.* 2. 2. *That their hearts might be comforted, being knit together in love, and unto all riches of the full aſſurance of underſtanding, to the acknowledgment of the myſtery of God, and of the Father, and of Chriſt.* Let us pray for great affection to Chriſt. *Great* love to the *Perſon* of Chriſt will procure great manifeſtation of Chriſt. So Chriſt hath promiſed, *Joh.* 14.

Unigenitus venit in hominem propter hominem.

Hoc Deus in nobis ſalvavit quod pro nobis accepit.

τὸ ἀπρόσληπτον ἀθεράπευτον.

14. 21. *He that loveth me ſhall be loved of my Father, and I will love him, and will manifeſt my ſelf to him.* The more you love Chriſt, the more fond you are of his perſon, if I may ſo ſpeak, the more will Chriſt diſcover himſelf to you. The more you love him, the more will Chriſt lead you into the underſtanding of thoſe Myſteries concerning his Perſon, Divinity, the Union of his Natures, his Offices, his Grace, which the reſt of men are little acquainted with. They that love moſt, ſhall know moſt. Love Chriſt much, and then Chriſt will manifeſt and diſcover himſelf much to you; and the more Chriſt diſcovers himſelf to you, the more ſweet will you find the knowledge of Chriſt to be from day to day.

The end of the eighth Sermon.

SERMON

SERMON I.

Gal. 4. verſ. 4.

But when the fulneſs of the time was come, God ſent forth his Son made of a woman, made under the Law.

THat which hath been in my deſire, hath been to unfold (as I am able) ſome part of the Myſtery of Chriſt, and to ſpeak ſomething concerning the great dimenſions of the Love of Chriſt. And as a bottom to build upon, I pitched upon that Text, *Eph.* 3. 18, 19. *That ye may be able to comprehend with all Saints what is the breadth, and length, and depth, and height. And to know the love of Chriſt which paſſeth knowledge.*

Now to ſhew what theſe dimenſions of Chriſts love were, I propounded to ſpeak to three things.

1. To ſhew the Properties of Chriſts Love.

2. To ſhew that this love of Chriſt is ſurpaſſing great, as it is to be found in both his Natures, in his humane and in his Divine nature. And here we conſidered the love of Chriſt diſtinctly: the love that was found in his humane nature, and in his Divine nature.

3. To ſhew that the love of Chriſt is ſurpaſſing great, if we conſider the great and eminent effects of his love.

1. The firſt great effect of Chriſts love, which hath

hath been instanced in, and already finished is this, the work of his *Incarnation*. That the Son of God, who was God by *Nature*, and had his *subsistence* as the second person in *Trinity* in the *Divine Essence* from Eternity, should take to himself a created nature in time, and become true man: so that he that was a true person before his Incarnation, should by means of his Incarnation become God and man in one person; this is one great effect and demonstration of the love of Christ.

2. I come now to speak of the second great effect of Christs love, and that is, his *being made under the Law for us*. And for this end I have chosen this Scripture: *But when the fulness of time was come, God sent forth his Son made of a woman, made under the Law, to redeem them that are under the Law, that we might receive the adoption of sons.* This was another great demonstration of the love of Christ, that he would not only take our nature and become true man, but that he would be *made under the Law* for us. To understand which, we must know, that the Son of God might have been incarnate, and yet not have subjected himself to the Law in that manner as he did: for he might have glorified the humane nature in the same moment that he assumed it: but that Christ would become subject to the Law, and pass under such a course of obedience before he entred into his glory; this was the great love of Christ to us.

There are great Articles of Faith contained in these words; in a few words there are many things comprehended. We shall find seven or eight great Articles of Faith comprehended in these few words. *Paucis verbis multa complexus est.*

1. The first great Article of Faith is this, *That God had a Son, one that was in a peculiar manner his Son, and distinguished from all other sons.* [*God sent forth his Son.*] There is a great Emphasis lyes in that expression, *his Son.* God sent a Son that was peculiarly *his Son*, his Son in a way of *eminency* and *peculiarity* from all others sons. Therefore is this Son elsewhere called his *own Son*, his *proper Son*, *Rom.* 8. 32. and his *only begotten Son*, *Joh.* 1. 18. *The Son of the living God*, *Joh.* 6. 69. The Angels and *Adam* were the sons of God by creation, but these were not such sons as this Son was. This Son that the Text speaks of, was not the Son of God by *Creation*, but by *eternal Generation*, *Joh.* 16. 28. *I came out from the Father, and am come into the world.* Christ came forth from the Father by *eternal Generation*, he came into the world by his *Incarnation.* There we see his *coming forth from the Father*, and his *coming into the world* are distinguished one from the other. He came forth from the Father by his *eternal Generation*, and he came into the world by his *Incarnation*: Heb. 1. 5. *To which of the Angels said he at any time, Thou art my Son, this day have I begotten thee?* Prov. 8. 25. *Before the mountains were setled was I begotten.* Hence is Christ said to be *the first-begotten of every creature*, *Col.* 1. 25. It is not said *the first created* of every creature, but the *first begotten* of every creature. The meaning is, that before the *creatures were made* and created, Christ was *begotten* by the Father. He is not therefore to be placed in the rank of creatures, he was *begotten*, not *created*; he was before the creature had any being and existence, and therefore by consequence from Eternity.

2. The

2. The second Article of Faith delivered in these words, is this, *That the Son of God had a preexistence, and was in being before he took our nature.* Mark how the Apostle expresseth it, *God sent forth his Son.* He sent him forth: it is not simply expressed, he sent him, but he sent him *forth.* Now if God *sent forth* his Son, it supposeth he was in being before he was so sent forth. And if we would know where this Son was before he was sent forth, the Evangelist tells us, *Joh.* 1. 2. *The same was in the beginning with God.* That very Son, who afterwards he saith was *incarnate* and *made flesh, vers.* 14. this *very* Son in the beginning *was with God.* Therefore the Son was with the Father, coexistent with him before he was sent forth into mans nature. Some Hereticks have denied that Christ is the Son of God in respect of eternal Generation, and that Christ had no existence before he took flesh from the Virgin; but this Scripture cuts the throat of that *Heresie*: for this Scripture plainly teacheth us, That Christ was the Son of God before he was *sent*, before he was *made of a woman*, before he was *made under the Law. God sent forth his Son made of a woman, made under the Law.* He was *first his Son*, before he was sent forth, before he was made of a woman, before he was made under the Law.

ἐξαπέστειλε, *emisit.*

3. The third Article of Faith contained in these words is this, *That God had decreed and promised to send forth his Son before he did actually send him into our nature. God sent forth his Son.* This is implied, God had a purpose to send him forth before, and he had promised to send him forth; and when the *fulness of time* was come, then did he actually send him forth. *In the fulness of time God sent forth*

his Son: as much as if it had been said, What he he had *purposed* and *promised* before, he did in due time *accomplish.* If it be asked, Where did God promise to send forth his Son? The first great promise was in *Gen.* 3. 15. *The seed of the woman shall bruise the serpents head.* The meaning of that promise was, the Son of God should take flesh of the seed of the woman, and so become a Redeemer to the Elect. This promise was renewed to *Abraham,* when God told him, *In his seed all the nations of the earth should be blessed.* This promise also was renewed to *David,* when God told him, *Of the fruit of his loyns, according to the flesh, he would raise up Christ to sit on his Throne, Act.* 2. 30. It was also made to the Prophets in those many promises that were made concerning the Messias.

4. The fourth Article contained in these words is this, *That the Son of God, who was promised long before, was actually exhibited and manifested in the flesh. God sent forth his Son:* that is, he sent him *into our nature to take flesh, Joh.* 1. 14. *The Word was made flesh. He sent forth his Son.* We must conceive of this aright, not that Christ as to his *Divine person,* did cease to be where he was before: no, it is said of him, *Joh.* 1. 18. *The only begotten Son who is in the bosom of the Father,* speaking in the present tense. *Who is in the bosom of the Father.* The only begotten Son after his Incarnation *is still in the bosom of the Father.* Therefore our Saviour saith of himself, even whilst he was here on earth, *Joh.* 3. 13. *The Son of man who is in heaven.* He that was on earth at that time in respect of his *humane nature,* was in Heaven at the same time in respect of his *Divine nature.*

ὁ ὢν εἰς τὸν κόλπον τοῦ.

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Therefore whenas it is said here, God sent forth his Son, thus we ought to conceive of it, God sent forth his Son, not by any change of place, but of condition. He that was in the *form of God* before, by his Incarnation took on him the *form of a servant*. Christ therefore as God did not begin to be and exist when he was first incarnate, no, *in the beginning he was with God*: but he began by his Incarnation to be *true man*, who was *God* before *from Eternity*.

5. The fifth Article of Faith contained in these words is this, *That the Son of God was incarnate and made man in the best time. When the fulness of time was come God sent forth his Son.* Our curiosity is apt to inquire, Why did not Christ come in the flesh sooner? Had it not been more for our benefit and advantage, if the Son of God had sooner taken our nature? But the Spirit of God silenceth all these reasonings by telling us, *When the fulness of time was come, God sent forth his Son.* God lost no time, he slipt no time; when the compleat time was come that was predetermined in his holy Decree, and before signified in his promises, then *he sent forth his Son.* God accomplisheth all his promises in the best time and season.

6. The sixth Article of Faith is this, *That the manner of Christs Conception and Incarnation was wonderful and extraordinary. God sent forth his Son made of a woman.* It is not said *born* of a woman, but *made* of a woman. *Made of a woman*, that is, he did partake of the substance of the Virgin. *Because the children were made partakers of flesh and blood, he also himself likewise took part of the same, Heb.* 2. 14. *He was made of a woman*, that shews he was *true man*, and had a *true hu-*

γενόμενον ἐκ γυναικός.

mane nature: but in that it is said he was *made*, not *born* or *begotten*, that shews Christ had his Original as man not in the common way of *generation*. *Eve* was made out of one of the ribs taken out of *Adams* side, and *Adam* could say of her, *She is flesh of my flesh, and bone of my bone*: and *Christ as man* his humanity was formed out of the substance of the Virgin; so that we may say, This was flesh of our flesh, and bone of our bone. *Made of a woman.*

7. The seventh Article of Faith comprehended in these words is this, *That although Christ hath two Natures in him, yet he hath but one Person.* For here is but *one Son* that is spoken of in the Text. *God sent forth his Son made of a woman.* He that was the *Son* of God from *Eternity*, and *made* of a woman *in time*, is still *one* and the *same* Son. It is the *Son* that is sent forth, the *Son* that is made of a woman, the *Son* that is made under the Law: so that still, though Christ hath *two Natures*, yet he hath but *one Person*. Christ had not a *new Person*, but a *new Nature* added to him by his Incarnation; and therefore we commonly say, the humane nature is without any personal subsistence of its own, but it subsists in the Divine person, who was a person from Eternity. These seven great Articles of Faith are comprehended in these few words; so that we may say with one of the Ancients, *I adore the fulness of the Scriptures.* See how many great weighty Articles of Faith are comprehended in a few words.

8. The last Article contained in this verse is this, *That Christ was made under the Law. God sent forth his Son made of a woman, made under the Law.* The *end* of his being made under the Law

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is set down in the next verse, *To redeem us who were under the Law, that we might receive the adoption of sons.*

This is the second great effect of Christs love I am now to speak of, *viz.* Christs being *made under the Law.* For this we must carry all along with us, whatever Christ was, whatever he did, and suffered, was for us: *Unto us a Child is born, unto us a Son is given, Isa. 9. 6.* Hence is it, that Christ is called *the gift of God, Joh. 4. 10.* Christ is *the gift of God to us.* He is made *of God to us Wisdom, Righteousness, Sanctification, and Redemption.* Whatsoever Christ was, whatsoever he did, it was not for himself, or his own sake, but for us; and therefore his being made under the Law was for us, and so it is expressed here in the Text, *He was made under the Law to redeem them that were under the Law, that we might receive the adoption of sons.* The end of Christs being made under the Law was to accomplish our Redemption. Here there are two things to be spoken unto.

1. What it is for Christ to be made under the Law.

2. Wherein did the greatness of Christs love appear in being made under the Law?

1. What is it for Christ to be made under the Law? Before I come to enter upon the main subject, I must necessarily lay down some *preliminary* or *previous* Propositions for the clearing of the whole.

1. The first Proposition is this, The Law of God is the *Transcript* or *Copy* of Gods *Holiness.* The *holy Nature* of God and his *pure Will* is decypher'd and displayed to us in his Law. The

Law of God is nothing else but the declaration of his holy nature, and of his holy will. Hence is that expression, *Be ye holy, for I the Lord your God am holy*, 1 *Pet.* 1. 16. *Holiness* in us is our conformity to the Law; when we are conformable to the Law (which is the Rule of Holiness) then are we in our measure holy as God is holy. In the Law of God we see what things are consonant to Gods nature, what are repugnant to his nature; in the Law we see what is agreeing to the will of God, what is dissonant and disagreeing to his will. The Law of God is nothing else but the declaration of the *eternal Will* of God. God that is most holy in himself, cannot but will every thing in the most *holy* and *perfect* manner. And the Law is nothing else but the declaration of Gods holy will concerning his creatures. Now the will of God being most perfect and holy in it self, the Law (which is the declaration of Gods will) must needs also be most perfect. Therefore is there this *Epithete* given to the Law, *Psal.* 19. 7. *The law of God is perfect, converting the soul.* Also that it is *very pure*, *Psal.* 119. 140. The Law of God is the pure will of a pure God.

2. The Law of God is *immutable*, *perpetual*, and *everlasting*. Still we must remember I am now speaking of the *Moral* Law, for the Ceremonial Law is of another nature. But that which we call the Moral Law is *immutable*, *perpetual*, and *everlasting*. And the reason is, God being immutable and unchangeable in his nature and his will, the Law (which is the declaration of his nature and will) must needs be immutable, perpetual, and everlasting. Hence are those expressions, *Psal.* 119. 142. *Thy righteousness is*

an everlasting righteousness, and thy law is the truth. And *verſ.* 144. *The righteousness of thy testimonies is everlasting.* Hence also is it that our Saviour saith, *One iota and tittle of the law shall not pass away, Mat.* 5. 18. The Law of God is of eternal equity, and therefore it cannot pass away.

3. Every reasonable creature is *necessarily* and *indispensably* under the authority of the Law. There are two things implied in every Law.

1. A *Declaration* of the *Will* of the Law-giver.

2. An *Obligation* upon the persons to whom the Law is given, to obey and keep the Law.

Now every reasonable creature is under the obligation of the Law. It implies a contradiction for God to make a creature, and not to make him under a Law; for he who is not supreme, must needs be subject to the will of him who is supreme. Either the creature's will must be a law to it self, or else Gods will must be a law to it: the creature's will cannot be a law to the creature, because it is a *created* will, and there is an *increated will* which is above it: the creature receives its being from another, and therefore must needs be under the will of him, and under the dispose of him, from whom it receives its being. It is impossible for God to make a creature, and not that creature to be under an obligation to love, fear, serve, and obey his Maker.

4. The fourth Proposition is this, God *justifies* no person, nor receives any person into *actual favour* and *acceptance* with him without a *perfect righteousness* answering *exactly* to the law. And the reason of this depends upon the former Propositions. The righteousness that is in the Law

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is the Transcript and Copy of Gods Holiness: now God requires holiness in the creature answerable to his own Holiness. *The righteous Lord loveth righteousness, Psal.* 11. 7. God being righteous in his nature, requires righteousness from the creature. The Law of God is immutable, perpetual, and everlasting, and God doth indispensably require righteousness from the creature. *Rom.* 10. 5. *Moses describes the righteousness of the Law, that the man that doth these things shall live by them.* The Law gives life to none but where it is fulfilled; *the man that doth these things shall live by them.* It is true, the Law of the Covenant of Works did not only require *perfect obedience*, but it also required *personal obedience*. The Law of the *first Covenant* did not admit of obedience by a *surety*, but it required that a man should obey the Law in his own person. But this is dispensed with in the second Covenant. The second Covenant accepts of obedience from a surety: but obedience is still required, yea perfect exact obedience. God justifies no person but where there is a perfect compleat righteousness every way answering the rule of the Law. It is not possible, that the righteousness of the Law can be disannulled, and therefore there must be a righteousness answering the righteousness of the Law. Hence is that expretion, *Rom.* 3. 26. *God is just, and the justifier of him which believeth in Jesus.* God must find out a righteousness somewhere before he justifies any person.

5. The fifth Proposition is this, No man since the Fall can fulfil the righteousness of the Law, or perform that obedience which the Law requires. Hence is it, that the Apostle tells us,

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Rom. 8. 3. that *The Law is weak through the flesh.* The plain meaning of that Scripture is this, The Law would justifie men in case men could keep the Law, but no man is able to keep the Law, and therefore he cannot be justified by it. *The Law is weak*, that is, it is *weak* as to *Justification.* The Law is able to justifie no man: but this *weakness of the Law is through the flesh.* The weakness is not on the Laws part, but on mans part, that he is not able to keep the Law. Man since the Fall cannot keep the Law, and so the Law is weak through the flesh. Man since the Fall is become *carnal* and *fleshly.* And the Apostle tells us in the same Chapter, *Rom.* 8. 7. *The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be.* Man by his Fall hath weakened himself, man hath lost his power to fulfil the Law, and so cannot possibly attain to life by the Law.

6. The sixth and last Proposition is this, If God justifie any person, he must find out and prepare a righteousness of his own, and bestow that upon men for their Justification. Therefore since man cannot fulfil the Law himself, and God will not dispense with the righteousness of the Law, God (if he please to save men) must find out some other way how the Law may be fulfilled. And this was the way God found out, The Son of God must take to himself the nature of man, and in the nature of man must fulfil the righteousness of the Law. And thus Christ is said to be *the end of the Law for righteousness*, *Rom.* 10. 3. The Law which was never fulfilled before, was perfectly fulfilled by Christ. *The complement of the Law* (says a Learned man) *lyes in this, That our sins*

ſins are pardoned for Chriſt's ſake, and that the Righteouſneſs of Chriſt is imputed to us, whenas he is our Head and we are his Members. Hence is the righteouſneſs of the law ſaid to be fulfilled in us. It is an emphatical expreſſion, *That the righteouſneſs of the law might be fulfilled in us*, Rom. 8. 4. Not that it is poſſible for a Believer to fulfil the righteouſneſs of the law in his own perſon; but a Believer being one with Chriſt, fulfils the righteouſneſs of the law in the perſon of his Head. The Son of God taking humane nature, doth perfectly fulfil the law in the humane nature aſſumed. So that now in Chriſt, who was made under the law for us, there is found ſuch a righteouſneſs as is every way anſwerable to the law, and this Righteouſneſs of his is imputed to Believers. Therefore is Chriſt ſaid to be *made of God to us righteouſneſs*, 1 Cor. 1. 30. And, *We are made the righteouſneſs of God in him*, 2 Cor. 5. 21.

Uſe 1. In the firſt place, Learn from hence the reaſon why it is impoſſible that any man ſhould be juſtified by a *righteouſneſs of his own*, by an *inherent righteouſneſs*: the reaſon is, If a man be juſtified by an *inherent righteouſneſs*, a righteouſneſs of his own working, he muſt produce ſuch a righteouſneſs as is perfect and exact, and every way anſwering and conformable to the law. The Law of God admits of no ſuch righteouſneſs for Juſtification as is not perfect and exact, and every way anſwerable to that purity and perfection the law requires. Conſider what the Apoſtle ſaith, *Rom.* 7. 14. *The law is ſpiritual.* Spiritual, what is the meaning of that? The law requires utmoſt *perfection*, *Angelical perfection*, ſuch a kind of obedience as hath not the leaſt *flaw* or *defect* in it.

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The law ſpeaks after this manner, *Gal.* 3. 10. *Curſed is every one that continueth not in all things which are written in the Book of the law to do them.* Firſt, if a man be juſtified by the *Law* by an *inherent righteouſneſs*, a man muſt do *all things* the law requires. If it could be ſuppoſed a man could do many things that the law requires, yet if he did not *do all things*, if he did not fulfil to every part and punctilio in the law, he would fall ſhort of life by the law. Secondly, as a man muſt be *univerſal* in his obedience, ſo he muſt be *conſtant* and *uniform* in his obedience; *Curſed is he that continues not in all things.* If it could be ſuppoſed a man could fulfil the whole law for that part of his life which is to come, yet if he have not fulfilled it for that part of his life which is paſt, he hath fallen ſhort of what the law requires. The law requires conſtant and uniform obedience. Now which of the ſons of *Adam* is there that can ſay he hath fulfilled the law in *every point* and *tittle*, and this *conſtantly* throughout his whole life? If none of the ſons of *Adam* dare ſay ſo, then certainly none can be juſtified by an *inherent righteouſneſs*. It is true, that *Juſtification* and *Sanctification* are inſeparable companions, and where the Righteouſneſs of Chriſt is imputed for Juſtification, there alſo is a work of Sanctification, and in that ſenſe inherent righteouſneſs wrought in the Soul by the Spirit of Chriſt: but becauſe the work of Sanctification is but inchoate, begun, and imperfect only in this life, therefore that cannot be the matter of our righteouſneſs before God. Therefore we muſt ſeek for another righteouſneſs, a righteouſneſs without us, and that is the Righteouſneſs of our Head the Lord Jeſus,

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who was made under the law for us, and hath brought in such a righteousness as is every way answerable to the law. For God will accept no righteousness for a man, without it be that which is every way exact and commensurate to the law.

Use 2. From what hath been laid down, we may see the inexpressible misery of all Unbelievers, and such as lye out of Christ. Their misery appears in this, No unrighteous person can enter into Heaven. The Scripture tells us so in plain terms, 1 *Cor.* 6. 10. *Know ye not, that the unrighteous shall not inherit the kingdom of God?* Now all that are in the state of nature, that are not implanted into Christ by faith, are *unrighteous*. The Scripture speaking of all men in the state of nature, what they are before faith, it tells us, *There is no man righteous, no not one*, *Rom.* 3. 10. In short, this is the misery of Unbelievers, they cannot produce such a righteousness of their own for which the law should justifie them: nay, they have all that sin and unrighteousness in them for which the law condemns them. And as they have not that righteousness of their own, for which the law should justifie them; so they can lay no claim to the Righteousness of Christ, they have no interest in the righteousness of a surety that should answer for them. They never believed and closed with Christ, and so have no part in his Righteousness. Great and inexpressible is the misery of all such who content themselves to remain and abide out of Christ, God is resolved to have his Law satisfied one way or other, either the Law of God must be satisfied in a way of obedience, or else the penalty of the law

law must be inflicted on the Sinner for default of that obedience. For thus doth the tenor of the law run, *Rom.* 2. 9. *Tribulation and anguish upon every soul of man that doth evil, of the Jew first, and also of the Gentile.* There is a great Emphasis in those words, *upon every soul of man:* as much as if it had been said, *Upon every individual person.* The Law of God spares no man; the Law of God spares no person whatsoever; the Law of God where-ever it finds a Sinner, it doth condemn him. *Tribulation and anguish upon every soul of man that doth evil.* The Law of God remits not of that obedience which it requires, nor of that punishment which it threatens for want of such obedience. And this is the reason why the Damned lye under the wrath of God, and the curse of the Law to all Eternity; they have not satisfied the law in a way of obedience, and therefore the law is still satisfying it self upon them in a way of punishment. O therefore let it not seem an indifferent thing to any of us, whether we get into the Lord Jesus yea or no, and whether we get a part in his Righteousness yea or no. Unless you can produce such a righteousness as is answerable to the law, a perfect righteousness, when you come to stand before Gods Tribunal, you will never escape condemnation. Now this perfect righteousness you can never find in your selves, therefore you have reason to seek for it elsewhere, and that is in Christ, and in him only. *Joh.* 3. 18. *He that believeth on the Son is not condemned,* Although we deserve condemnation as we are Sinners, yet we have his own word for it, If we believe on the Son, we shall not be condemned,

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He that believeth on the Son is not condemned. Though men deserve condemnation, yet he that *believes on the Son is not actually condemned.* He hath something in him *condemnable*, he hath *sin* in him that would condemn him, but believing on the Son he is not *actually condemned.* There is no way to save men from the condemnation of the Law, but by getting a part in the Lord Jesus. If we believe on the Son of God, God will accept of the Righteousness of his Son, as if we had wrought out righteousness in our own person. 2 *Cor.* 5. 21. *He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him.*

Use 3. See and behold the infinite love of God to his people, in providing a righteousness for them as to their Justification, and bestowing it upon them whenas they could not work it out themselves. This is set forth at large by the Apostle *Paul* in his Epistle to the *Romans*, *Rom.* 1. 17. *The righteousness of God is revealed from faith to faith.* God reveals a righteousness for us of his own bestowing, whereas we had none of our own, neither could procure any of our own. *Rom.* 3. 21. *Now the righteousness of God without the Law is manifested, being witnessed by the Law and the Prophets, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe.* As much as if he had said, Herein is the great love of God to his people, that he finds out and bestows a righteousness upon them which they could never find nor work out for themselves. *Isa.* 46. 12, 13. *Hearken unto me, ye stout-hearted, that are far from righteousness, I bring near my righteousness, it shall not be far off.* We were all

far

far from righteousness, but God hath brought near his *Righteousness*, a Righteousness wrought by his own Son in a part of our nature. God hath now deposited a Righteousness for us in a part of our own nature. Christ that was flesh of our flesh, and bone of our bone, was made under the law, and hath fulfilled the law in our nature.

This should exhort us *humbly* to accept of that Righteousness which God hath provided and freely tenders. Our work, when we come to God for Justification, is not to bring a righteousness of our own, but humbly to accept of that righteousness which he freely offers and tenders unto us. *With the heart man believeth unto righteousness, Rom.* 10. 10. *Believing* here, is nothing else but the souls *humble* and *affectionate* acceptation of that righteousness which God reveals. That righteousness which is the *matter* of our Justification before God, is prepared ~~of God~~, wrought out by the Son of God in the humane nature assumed, and our work is humbly to accept of this righteousness. The Church triumphs in this, *Isa.* 12. 2. *Behold, God is my salvation, I will trust and not be afraid, for the Lord Jehovah is my strength and my song, he also is become my salvation.* She repeats this twice, that God was *become her salvation.* The Church by the eye of faith sees God *in Christ doing* all for her, *becoming* all to her. God in Christ is become her *Wisdom*, her *Righteousness*, her *Strength*, her *Sanctification*, her *Redemption*, her *Salvation.* God hath redeemed the Church with his own Blood. *Now* (saith our Saviour) ~~*they have known that all things whatsoever thou hast given me are of thee, Joh.* 17. 7.~~ *Christ being made under the Law*, his obedience

Use 4.

Acts 20.

active, passive, all is the *gift* of free grace. God is in Christ doing all these things, and bestowing all these things upon his people. God in Christ is become their *Righteousness*, their *Wisdom*, their *Redemption*, their *Salvation*. God in Christ doth all for his people, and gives all to his people. And this is the work of faith to see God doing all for us, giving all to us in the person of his Son, and humbly to accept what God hath done for us, and is willing to bestow upon us.

The end of the first Sermon.

SERMON

SERMON II.

Gal. 4. 4.

But when the fulneſs of the time was come, God ſent forth his Son made of a woman, made under the Law.

IN our former Diſcourſe two things were propounded to be ſpoken unto.

1. To ſhew what it is for Chriſt to be *made under the Law.*

2. To ſhew wherein the greatneſs of Chriſts love doth diſcover it ſelf in being *made under the Law* for us.

1. What is it for Chriſt to be made under the Law?

I ſhall explain this in three Propoſitions.

1. For Chriſt to be made under the Law, it is for Chriſt to take upon him the Office of a *Mediator* and *Surety* for us: 1 *Tim.* 2. 5. *There is one Mediator between God and man, the man Chriſt Jeſus.* So likewiſe *Heb.* 7. 27. Chriſt is called *the ſurety of a better Teſtament*, or *the ſurety of a better Covenant.* A *Mediator*, *Surety*, or *Undertaker*, ſo the *Criticks* in the *Greek* Tongue explain that word. ἔγγυος. A Surety is one that mediates for another, he freely and voluntarily undertakes for him, undertakes to be reſponſible for him, and to diſcharge his debt. No man is compelled to be a Surety, but it is his own *voluntary* act. He is free in himſelf, yet he is willing of his own accord to undertake the concernments of another. Thus Chriſt who is our Surety was free in himſelf from all ſub-

jection to the Law, but he was pleased freely and voluntarily to become our surety, and to undertake the discharge of our debt. And thus *Calvin* expounds this Text, *He was made under the Law*, that is, saith he, *Christ the Son of God, who by right had been free from all subjection, was yet subject to the Law.* Why so? It was for our sake, and it was in our name and stead, that he might obtain liberty for us: even as he that was a free-man himself, by becoming surety for another, redeems him that was captive, and by taking his Fetters and Bonds upon him, delivers him from his bonds: so Christ would make himself liable to the keeping of the Law, that he might purchase liberty for us; for otherwise Christ had in vain taken the yoke of the Law upon him; for certainly it was not for his own sake that he took it. Every son and daughter of *Adam* is necessarily under the Law, and owes a debt of obedience to the Law. Now we being insolvent, and not able to pay that debt of obedience which the Law requires, Christ was *made under the Law*, and was content to pay the debt that we could not pay. It is true, Christ being made under the Law, doth not exempt Believers from being under the Law as a *Rule*, Believers are still under the Law as a *rule* of *life* and *obedience*. But thus we ought to conceive of it, It being not possible for us to *fulfil* the Law, and to perform that *exact obedience* which the Law requires, and yet a perfect obedience being required, Christ *is the end of the Law for righteousness*, as is expressed in *Rom.* 10. 3. that is, Christ undertook to perform that perfect obedience which the Law required, and so to answer the end of the Law for righteousness. The Law was

Christus Filius Dei qui immunis jure fuisset omni subjectione, legi fuit subjectus. Calv.

given

given to man in *Innocency*, for this end, that it might have been the matter of mans righteouſneſs, in caſe he had obeyed and kept the law. *The righteouſneſs of the law is deſcribed by this, The man which doth thoſe things ſhall live by them, Rom.* 10. 5. But now no man *ſince* the *Fall* being able to keep the law and fulfil it, and yet God requiring ſtill that the law ſhould be obeyed, and the righteouſneſs of it fulfilled, Chriſt was content freely and of his own accord (who was otherwiſe free and diſingaged) to be *under the Law*, and by obeying the law to bring in ſuch a righteouſneſs as the law requires.

2. For Chriſt to be made under the law is to put himſelf under the *obligation* of the law, and to make himſelf *liable* unto it. Although a man be willing to be *Surety* for another; yet till he brings himſelf under *bonds* and *obligations*, he is not properly a *Surety*. A Surety is one that taketh the obligation upon himſelf, when the principal debtor is not able to pay: ſo that whatever the debt is, the ſurety who is ingaged, ſtands under an obligation to ſee it ſatisfied. Chriſt then becoming our Surety, all that obligation that lay upon us from the law, is now derived upon him. Now Chriſt brings himſelf under this obligation to the law two ways. 1. By his own *free conſent* and *ſtipulation* to the Father. He that is otherwiſe free, if he enter into Bonds and Covenants to diſcharge anothers debt, become an *ingaged* perſon. Though he were free before, he is now no longer free, but becomes engaged by his own voluntary *conſent*. Thus Chriſt who was free and diſingaged in himſelf, did enter into a Covenant and agreement with the Father to un-

dertake our cause, and to do and suffer what was *necessary* to be done and suffered in order to our Salvation: *Heb.* 10. 7. *Then I said, Lo I come, in the volume of the book it is written of me, To do thy will, O God.* When Christ saw the Fathers heart was set on the Salvation of man, and that for that end the Father was willing Christ should undertake the cause and business of their Salvation, Christ was as willing as the Father was, and he saith, *Lo, I come to do thy will.* Hence is it that the *Counsel of Peace* is said to be *between them both*, *Zac.* 6. 13. The Father (to speak after the manner of men) *propounds*, and the Son *consents*: so that the Son (who was free and disingaged in himself) brings himself under an obligation by his own free promise and stipulation. Hence it is, that Christ becomes the Head of the second Covenant, the second *Adam*, and all the Elect are his seed, and Christ undertakes for them, *Isa.* 53. 10. 2. Christ brought himself under obligation to the Law by his own *voluntary assumption of our nature*, for that end, that he might become subject to the Law in it. This the Apostle sets forth at large, *Phil.* 2. 6. *He was in the form of God, and counted it no robbery to be equal with God, but he made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient.* Here are two things by which the Apostle sets forth the greatness of Christs *Condescension.* 1. That he being in the *form of God*, and who might have continued in the *form of God only*, yet that he was pleased to take upon him the *form of a servant* and become *true* man, this is one part of his condescension,

descension. The other part of his condescension is, that he would take upon him the form of a servant and become man, for this very end, that he might become *obedient*, and that he might perform all the acts of obedience in the humane nature assumed. Christ was not bound to take our nature at all, but he might have continued always in the form of God *only*; or if he will take our nature, he was not bound to take it in that *servile* way, so as to be bound to all acts of obedience: but here was the greatness of Christs condescension, as he will take our nature, so he will take it for *that end*, that in our nature he may *obey* and *fulfil* the Law for us. And therefore it is emphatically expressed in the *Original*, *He was made obedient*, and so in the Text, *He was made under the Law*. Christ was made or *reduced under* the Law, so some render it. Christ was reduced to that state and condition, as to be in a state of subjection to the Law, whereas he was *naturally* above it. Christ was made or reduced under this power and authority of the Law by his own *free consent*, whereas naturally the Law had no such power or authority over him.

γενόμενος ὑπήκοος. γενόμενον ὑπὸ νόμον. *Factum seu redactum sub lege.*

3. The third and last Proposition is this, For Christ to be under the Law is to be under the *Jurisdiction of the Law*, and to be *actually* subject to it. Christ having put himself under the obligation of the law, the law hath full power and authority over him, and the law requires perfect and exact obedience from him, as it doth from any other man, and Christ doth now stand bound and obliged to yield and perform that obedience which the law requires. Hence Christ is called, *Isa.* 42. 1. the *Fathers servant*, he is said to love the

Father, to do and keep the Fathers commandments, *Joh.* 14. 31. & 15. 10. Christ *as man* was under a law of love and obedience to his Father, he was also subject to his Parents *after the flesh*, he submitted to the Baptism of *John*, and gives this reason for it, *Thus it becomes us to fulfil all righteousness*, *Mat.* 3 15. Christ being made man, becoming our surety, and being made under the law for us, was bound to *all the moral Duties* which the law requires, and so to fulfil all righteousness for us. And the reason of it is, If Christ had left any thing undone that the law requires of us, then there had been so far a defect in that which was to become our righteousness, for the *obedience* of Christ was to be the matter of our *righteousness*, *Rom.* 5. 19. *By the obedience of one shall many be made righteous.* The law accepts of nothing but a perfect compleat righteousness; therefore if Christ had left any thing to be done that the law requires to be done, there had been so far a defect in that which must be our righteousness for Justification, therefore Christ was obliged to all that obedience which the law required from us.

2. I come now to the second thing, to shew wherein the greatness of the love of Christ doth appear and discover it self in his *being made under the Law.*

I shall lay down several Propositions for the clearing of this.

1. The love of Christ in being made under the law appears in this, In that Christ in respect of his *Original right* was free from all subjection to the law. Christ in respect of his person and his Divine nature was above the law; Christ as he

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was God, was *Supreme* and the *Author* of the law; as he was the second person in the Trinity, so he was equal to the Father, and of equal authority with him. It is true, the *humane nature* in Christ was a creature, and therefore in a state of subjection, as every creature must necessarily be supposed to be. But then we must consider, that although the humane nature of Christ be a creature, and considered simply so, is in a state of subjection; yet Christ in respect of his *Original* right is free from all subjection. And this may be evidenced from these following Considerations.

1. Although it be true, that the *humane nature* in Christ be a creature, yet the humane nature hath its subsistence in and by that person who is *Divine* and *increated*. And hence is it, that the *Schoolmen* do deny, that *Christ* is to be called a *Creature*. There is a great difference between these two *Propositions*, to say, That the *humane nature* in Christ is a creature, and to say, that *Christ* is a creature; for *Christ is the name of the person that subsists in both natures*. Therefore though it be true, that one of the natures in Christ is a *creature*, yet the *person* is *Divine*, and no creature; and therefore the Apostle saith, *Rom.* 9. 5. that Christ, though he *came of the fathers concerning the flesh*, yet *he is over all, God blessed for ever*. Although Christ, as to the flesh, and in respect of his humanity, came of the Fathers, and we say truly and properly his humanity is a creature: yet his person is Divine, and Christ is still *God blessed for ever*.

Christus est nomen personae in duabus substantiis naturis.

2. We must know that the humane nature of Christ never in any moment of time subsisted of it self or by it self, but always had its subsistence in the Divine person: and the reason is this; If

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we should suppose the humane nature at any time subsist in it self out of the Divine person, that would necessarily infer there were two persons in Christ, which is most contrary to the Doctrine of the Scriptures. Therefore although we do suppose the humane nature, simply in it self considered, to be a creature, and in a state of subjection; yet considering that the humanity was always personally united to the Divinity, and the humane nature never subsisted out of the Divine person, we must conclude that Christ was no otherways in a state of subjection, than what he brought himself into by his voluntary condescension. Therefore the Apostle tells us, *He emptied himself, and took upon him the form of a servant, and became obedient.* As it was part of his condescension he would *take upon him the form of a servant*: so this was another part of it, he would *become obedient* for our sakes. 3. We must consider it was a voluntary act in Christ to assume our nature. Christ took our nature indeed, but he was not bound to it, it was his own free and voluntary act, that he did assume it. 4. We must also consider, that Christ did not lose the *Dignity* of his person by his assumption of our nature. He was the Son of God before his Incarnation, and so he was after; he was God before he took mans nature, and so remained still. It is true, Christ in the state of his Humiliation, was content to have the Glory of his Divinity *hid* and *obscured* for a time: and this is that the Apostle calls *his emptying himself.* But yet Christ did not, neither could he *divest* himself of his *Divinity*, neither did he lose the *essential Dignity* of his person. He was the Son of God, and God after as well as before his Incarnation.

carnation. 5. Christ might, if he had pleased, without running such a course of obedience here on earth, have glorified the humane nature when first he assumed it. For this is granted by *Divines*, That Christ, by virtue of the personal Union, had a *natural right* unto Glory. The Son of God incarnate and become man, continues to be the Son of God, yea the *natural Son* of God. And hence is it the School-men do truly say, That *Christ-man* is the natural Son of God. Therefore the Apostle tells us, *That Christ is more excellent than the Angels, because he hath obtained a more excellent name by inheritance than they*, *Heb.* 1. 4. And what name is this? to be *the Son of God*. Consider *vers.* 5. *To which of the Angels said he at any time, Thou art my Son, this day have I begotten thee.* Now the Apostle tells us, Christ had this name by *inheritance*, that is, he was *naturally* the Son of God, and therefore *naturally* an Heir to all the Father was possessed of. Now as he was the Son of God before his *Incarnation*, so he did not cease to be the Son of God by his Incarnation. Therefore Christ had a natural right to Glory, and might, if he had pleased, have glorified the humane nature when he assumed it. Now then, as the result of all that hath been said, follows, That Christ would become, and put himself into a *state of subjection* and *obedience*, this was for our sakes, and it was his *voluntary condescension* so to do. Nay the Apostle tells us expressly in the Text, *He was made under the Law to redeem them that were under the Law:* So that it was for *our sakes* Christ put himself into this state of subjection, and it was his voluntary condescension so to do. We may not suppose Christ was necessitated to

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be in this ſtate of ſubjection. True indeed, it is ſaid of Chriſt as man and Mediator, *That the Father is greater than he*, *Joh.* 14. 28. and Chriſt as man is *under God* as his *Head*: 1 *Cor.* 11. 3. *The head of every man is Chriſt, and the head of the woman is the man, and the head of Chriſt is God.* But then we muſt ſtill remember: 1. It was at Chriſts liberty, whether he would have become man yea or no. He was not bound to take our nature till he did freely of his own accord ingage to do ſo. 2. Remember, *inequality* of *Office* makes no *inequality* of *Perſon* or *Eſſence*, although Chriſt as *Man* and *Mediator* be inferiour to the Father, in a *ſtate of ſubjection* to the Father; yet that makes him not to be inferiour to him as to his *Perſon* or *Eſſence*. Conſider Chriſt as the ſecond Perſon in Trinity, he accounts it *no robbery to be equal with God*, that is, with the Father. Conſider him as *God*, ſo he and the Father *are one*. Now that he who was equal with God, and ſo above all Authority, ſhould take upon him the Office of Mediator, and put himſelf into a ſtate of ſubjection, this was marvellous condeſcenſion. O ſtand and admire this love! How great was his love that would come to *ſerve* and *obey*, who was *Lord of all*, and had all obedience of right due to him from all creatures!

2. The greatneſs of Chriſts love in being made under the Law appears in this, That although Chriſt was free from the Law; yet by his own *voluntary condeſcenſion* he made himſelf *ſubject* to the Law as much as any of us. This the Apoſtle ſets forth *Heb.* 2. 11, 12, 13. *For both he that ſanctifies, and they who are ſanctified are all of one: for which cauſe he is not aſhamed to call them brethren. Saying, I will*

will declare thy Name unto my brethren; in the midſt of the Church will I ſing praiſe unto thee. And again, I will put my truſt in him: and again, Behold, I and the children which God hath given me. Chriſt doth here put himſelf into the rank of his brethren, and he performs the ſame duties in common with them. To *praiſe* God in the Congregation, to *truſt* in God, to *obey* God, all theſe are moral duties: now Chriſt having aſſumed our nature, performs theſe duties in common with the reſt of his brethren.

3. The third Propoſition is this. The love of Chriſt in his being *made under the Law* appears in this, That Chriſt took upon him the *whole debt* of obedience which the Law requires. Our Saviour teaches us expreſly, That he came to *fulfil* the law, yea the *whole* law, *Mat.* 5. 17. *Think not that I am come to deſtroy the Law or the Prophets, I came not to deſtroy but to fulfil.* Chriſt came to fulfil the law; and how? what, a part of it? nay the *whole* law. Our Saviour explains himſelf to this purpoſe in the next words, *Verily I ſay unto you, Till heaven and earth paſs, one jot or one tittle ſhall in no wiſe paſs from the law till all be fulfilled.* All the law, every part and tittle of it was fulfilled in and by Chriſt. It is the obſervation of *Divines*, That Chriſt fulfilled the *natural* Law and the *Law* of *Moſes* moſt perfectly. By the *natural Law* they underſtand all the *moral Duties* comprehended in the Ten Commandments: and by the *Moſaical Law* they underſtand thoſe Rites and Ordinances of Worſhip, which were in a peculiar manner given to the *Jewiſh Church*. Thus Chriſt was circumciſed and preſented to the Lord in the Temple, and they offered a Sacrifice for him, *according*

according to that which is said in the Law, A pair of Turtle-doves or two young pigeons, Luk. 2. 22, 23, 24. Christ also observed the Ordinance of the Passover; and as Christ observed all the *Legal Ordinances*, so he submitted to the *Ordinance* of *Baptism*, which was to be a standing Ordinance under the Gospel: and he gives this reason for it, *Thus it becometh us to fulfil all righteousness, Mat.* 3. 15.

Use. Behold, from what hath been spoken, the *infinite Humility* of the Son of God. Christ that was *Lord of all*, was yet content to become a servant. Christ was the *Fathers* servant, and he was our servant. 1. He was the Fathers servant, *Isa.* 42. 1. *Behold my servant.* 2. He was our servant: therefore he is said to be a *Minister of the Circumcision*, *Rom.* 15. 8. that is, a Minister to the Jewish Church. And he saith of himself, he came not to be *ministred unto*, but *to minister*, *Mat.* 20. 28. How did Christ minister? Christ is said to *minister* as he doth work and do those things which do concern our Redemption and Salvation. He is a *Minister for us*, a *Minister* to accomplish the great work of Redemption and Salvation. Christ was *made under the Law, that he might redeem us* who were under the Law. Christ became a *Servant* as he took upon him the *Office* of *Mediator*, and as he *obeyed* and *fulfilled* the Law *for us*. Now this is a Rule in Divinity, That Christ is Mediator according to *both his Natures*; so that the whole person, by means of his taking on him the form of a servant, is become a servant to us. It is the *Person* that humbles himself, it is the *Person* that *obeys*, it is the *Person* that suffers in and by the humane nature assumed. *Actions belong to persons.* Now that so great a Person as the Son of God

Tota persona propter assumtam servi formam facta nobis est serva. Zanch.

Actiones sunt suppositorum.

God was, ſhould become a *Servant*, a ſervant not only to the Father, but to us: what an inſtance of humility is this! that the *God of Heaven* ſhould come down from Heaven to *ſerve*: what an inſtance of humility is this! It is *Calvins* obſervation upon *Phil.* 2. *He made himſelf of no reputation, or he emptied himſelf.* This expreſſion is to be underſtood of *whole* Chriſt, *as he is God manifeſted in the fleſh*, though this agrees to him in reſpect of his humane nature only. For we muſt know, that whereas there is but one perſon conſiſting of both natures, he that was the Son of God, truly and really God equal with the Father, did yet *contain* and *keep* in the *rays* of his own glory, whenas in our fleſh he did take upon him the *form of a ſervant*; this *humility* of Chriſt ſhould teach us *great humility*. And the Apoſtle preſſeth *humility* upon us on this very account: *Let the ſame mind be in you that was in Chriſt Jeſus*, how ſo? *who being in the form of God, thought it no robbery to be equal with God, but made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men, and being found in faſhion as a man, he humbled himſelf and became obedient.* Here is the great *Pattern* of humility, ſaith the Apoſtle, he who was in the *form of God*, took upon him the *form of a ſervant*: he that was *above all obedience*, took upon him to be *obedient*. Should Chriſt, who was in ſuch a height of excellency, ſo debaſe himſelf as to take upon him the form of a ſervant, and become obedient, and ſhould we lift up our ſelves? How unlike doth this make us to our Head? Let us ſtudy the great condeſcenſion and abaſement of *God incarnate*, who though he were Lord of all, yet put himſelf

himself into the *form of a servant*, to obey and serve for us, and then see whether there is such reason we should think so highly of our selves, stand so much upon our own dignity and honour. Christ was content to *lay aside* his honour, and to have the glory of the Divinity unseen for a time, that he might be a servant to the Father and to us in working out our Salvation. If we would be like our Lord and Head, we ought to be content to lay aside our own honour and glory, if we may any way be serviceable to him or his interest. The *humility* of Christ should teach us *great humility*.

The end of the second Sermon.

SERMON

SERMON III.

Gal. 4. verſ. 4.

But when the fulneſs of the time was come, God ſent forth his Son made of a woman, made under the Law.

I Mentioned a third Propoſition, wherein the love of Chriſt, in being made under the Law, did appear, and ſhall now proſecute it a little further.

3. The love of Chriſt in being made under the Law appears in this, That Chriſt took upon him the whole debt of obedience which the Law required. Now there are two things which the Law of God requires of us. 1. The *Law* requires *habitual purity and ſanctity of nature.* 2. The *Law* requires *actual obedience* to whatſoever is commanded by it. 1. The Law of God requires from the creature *habitual purity* and *ſanctity of nature:* God *made man upright*; man was created at firſt in a ſtate of *Integrity.* Man in his original conſtitution had not the leaſt inclination to any thing that was evil, but mans will and affections in their primitive conſtitution were inclined to good. It is true, man had *liberty* of will, and it was *poſſible* for him to ſin, otherwiſe he had never ſinned; but man was not, in his original conſtitution, as he was firſt framed by God, *inclined* to the leaſt evil, nay man had that rectitude put upon all his faculties, as that in reſpect of

his *original constitution*, his nature was so framed by God, as that it was *set* and inclined to do that which was good; for otherwise it could not have been said of man, as it was said of all the other Works of God, that *God beheld all the things which he had made, and behold they were all good, very good.* If man had not been made with such a frame and constitution at first, as that he had not the least inclination to evil, but that he was framed and made so, as that he was fitted to do good; it could not be said of man, as of other the Works of God, That they were good: but God made all things very good, so also did he make man. Man was made *upright* according to the Image of God, and this is that which is commonly called *Original Righteousness.* Man was indued at first with *original righteousness:* now God creating man in such a state of *Purity* and *Righteousness* at first, he doth still require that *purity* and *righteousness* from man in which he was at first created; for God may justly expect that from man which first he gave him. God created him in a state of Purity, and God expects man should *retain* that purity in the *inward frame* and *disposition of his heart.* And therefore *Divines* observe, As *Original sin* is forbidden, so *Original righteousness* is commanded in the last Commandment, when it is said, *Thou shalt not covet.* 2. The Law requires *actual obedience* to whatsoever is commanded by it. The *righteousness* of the Law speaks on this wise, *That the man that doth these things shall live by them*, Rom. 10. 5. The Law requires that there should be a *doing*, an *actual performance* of the things that are commanded by it: and the Law saith, *Cursed is every one that continues not in all things that are written*

written in the book of the Law to do them, Gal. 3. 10. Now our Saviour sums up the duty of the Moral Law in those two *great Precepts*; the first is, *That we should love the Lord our God with all the heart, and with all the soul, and with all the mind:* and the second is, *That we should love our neighbour as our self*, Mark 12. 30. Now Christ being made under the Law for us, took upon him all this *debt* of obedience which the Law required of us.

1. Whereas the Law of God requires *purity* and *integrity* of nature, the Lord Jesus assuming our nature, *adorns* and invests it with all that habitual purity and sanctity which the Law of God requires. Hence was it, that Christ took up our nature without sin, brought original righteousness into it, and hath preserved it in a state of purity all along. Christs Conception and Nativity were without sin; therefore is he said to be that *holy thing* which should be born of the Virgin, Luk. 1. 35. The *inward dispositions* of Christs soul were such as the Law of God required to be; therefore is the Law said *to be in his heart*, Psal. 40. 8. And in general it is said of him, that he was *holy, harmless, undefiled, separate from sinners*, Heb. 7. 26. That *in him was no sin*, 1 Joh. 3. 5. That he was a *Lamb without blemish and without spot*, 1 Pet. 1. 19. All these things speak the Purity and Sanctity of his nature, that Christ in the inward frame of his nature answered that habitual purity the Law of God required and called for.

2. Whereas the Law required actual obedience to what is commanded by it, Christ being *made under the Law* for us, left no part of the Law unfulfilled. Christ did perfectly perform in

thought, *word*, and *deed* what the Law commanded. He fulfilled the Law as to every branch of it: this we heard before, that not *one iot or tittle of the Law was to pass away till all was fulfilled*. All was perfectly and exactly fulfilled by Christ. Hence is it, that he is called the *holy One*, *and the Just*, *Acts* 3. 14. Hence also is it, that he challengeth the Jews, *Which of you can accuse me of sin*, *Joh.* 8. 46. And it was propheſied of him before, *That he had done no violence*, *neither was any deceit found in his mouth*, *Iſa.* 53. 9. Chriſt performed all duties towards God, and all duties towards man. 1. For duties *towards God*. He loved his *Father* perfectly, feared him perfectly, obeyed him perfectly. Hence is it ſaid of him, *He always did the things that were pleaſing in his ſight*, *Joh.* 8. 29. And therefore when he came to dye he could ſay, *I have glorified thee on earth*, *I have finiſhed the work that thou gaveſt me to do*, *Joh.* 17. 4. 2. As for duties *towards man*, Chriſt was ſo exact in all moral Righteouſneſs, that in the matter of paying *Tribute*, though he knew he was not in ſtrictneſs bound to it, yet to prevent offence, and avoid all appearance of evil, he would work a Miracle rather than leave it undone, *Mat.* 17. 24.

4. The fourth Propoſition to illuſtrate the greatneſs of the love of Chriſt in being made under the Law for us is this, Chriſt having taken upon him the whole debt of obedience which the Law required, *perſevered and continued in the courſe of his obedience till all was finiſhed*. Hence is it ſaid of him, *He became obedient unto death*, *even the death of the Croſs*, *Phil.* 2. 8. Chriſt was obedient *all along*, his obedience laſted through-

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out his whole life, he was *obedient unto death*. It is an emphatical expreſſion, *He was obedient unto death*: that is, his obedience *continued through the courſe of his life*, and continued *unto death*, and his death was *the laſt act of his obedience*. Hence was it, when our Saviour came to dye, he uſed this ſpeech, *It is finiſhed*. He had finiſhed all that obedience which the Law had required, and his Father had injoyned him. The Law requires *conſtant, perpetual* obedience, as well as *perfect* obedience. The Law requires obedience, not only in one time and ſeaſon, but in the whole of our life. Now there was no *failing* in any part of Chriſts obedience to the law at any time. He was never found guilty of any ſin in the whole courſe of his life. Hence is that expreſſion, *Iſa.* 53. 9. *In him was found no violence, neither was any deceit in his mouth*. And as he was never found guilty of the leaſt ſin, ſo he *perſevered* in all acts of obedience to the laſt. Hence is it ſaid, *Joh.* 4. 34. *His meat and drink was to do the will of him that ſent him, and to finiſh his work*.

5. The fifth Propoſition is. The greatneſs of Chriſts love in being made under the Law appears in this, In that what Chriſt did in a way of obedience to the Law, it was *for us*. Hence is it ſaid, that Chriſt is made *ſin for us*, and *we* are made the *righteouſneſs of God in him*, 2 *Cor.* 5. 21. Chriſt took upon him *our perſon*, Chriſt ſuſtained the perſons *of all the Elect*, Chriſt did that for us which we ſhould have done. Hence is it, that Chriſt is ſaid to be the *ſecond Adam*. The obedience which Chriſt performed to the Father was in *our name*, in *our room*, in *our ſtead*. Hence is it ſaid, that Chriſt *is the end of the Law for righteouſ-*

Rom. 10. 4. *ness unto every one that believeth.* The meaning is, Christ performed that *righteousness for us* which the law required *of us.* The *Papists* say, That Christ first *merited for himself*, and then for us; but this is a very fond Opinion. What need had Christ to merit any thing for himself, who was Lord of all things? Christ needed nothing for himself, all that he did and suffered was for us. The end of his *Incarnation* and being *made man* was for us: *To us a Son is born, to us a Child is given, Isa.* 9. 6. The end of *Christs being made under the Law* was *for us:* he was made under the law *to redeem them that were under the law*, as the Text tells us. The end of his *Sufferings* was *for us*, 1 *Pet.* 4. 1. *Christ hath suffered for us in the flesh.* The end of his Resurrection was *for us*, who was *delivered for our offences*, and was *raised again for our justification*, *Rom.* 4. 25. The end of his *Ascension* and *Glorification* was for us. Hence is it said, *The glory which thou gavest unto me, I have given unto them, Joh.* 17. 22. Hence also are we said *to be set together in heavenly places with Christ, Eph.* 2. 6. Christ never sought any thing for himself, nor received any thing for himself, but he received all things for us. They are *Calvins* words: *The Spirit of God would have us behold nothing else, taste nothing else, make account of nothing else, perceive nothing else, acknowledge nothing else in the death of Christ but the meer love of God to us.* And what is true of his *death*, is true of his life; as Christ dyed for us, so he lived for us. And this will yet further appear in the

Spiritus S. nihil aliud vult nos in morte Christi cernere, gustare, retinere, sentire, agnoscere quam meram Dei bonitatem. Calvin.

6. The sixth and last Proposition which is this; The end of Christs *obedience* to the Law was, that Christs *obedience* might be the *matter* of our *righteousness.*

teousness. Hence is it said, *By the obedience of one many are made righteous*, or *constituted righteous*; so the word signifies, *Rom.* 5. 19. It is *Davenants* expression: *Christs very obedience is imputed to us, as if so be it were our personal obedience: like as that very disobedience of* Adam *in eating the forbidden Fruit is imputed to his posterity, as much as if it had been committed by their own actual will.* In this sense, the *obedience* of Christ or his *righteousness* is said to be the *formal cause* of our Justification, because the *obedience* of Christ or his *righteousness* is accepted of God in reference to our Justification, as *much* as if it had been wrought by us in our own persons. Hence is it said, *Christ is made of God to us righteousness*, 1 *Cor.* 1. 30. An emphatical Phrase, that *Christ is made of God to us righteousness.* It is not said, that Christ doth *infuse* a Principle of righteousness into us; though that is true, and might have been said, and the Apostle saith as much as that comes to in the next expression, when he saith, *Christ is made of God to us sanctification.* How is Christ made Sanctification to us? One way is, as he infuseth grace into us, and thereby works a work of Sanctification and *Holiness* in us, which is *inchoate* and *begun* in us: but here is another expression the Apostle useth, *He is made of God to us righteousness*, that is, *he himself is made to us righteousness.* It is one thing for Christ *to work righteousness in us*, and another thing for *Christ himself to be made righteousness to us.* The one is done in a physical way (as they speak) in a way of *proper operation*: the other is done in a *moral way*, by way of *imputation*. *Christ is made of God to us righteousness.* That which the Apostle intimates in this expression is, That the *most per-*

κατασταθήσονται.

Ipsissima ejus obedientia nobis imputatur, quasi esset nostra personalis.

self righteousness which Christ hath in himself, is made ours by *true application* and *imputation*. Christs *own righteousness*, that *righteousness which inheres in* Christs own person is made ours by *imputation* and *application*. Hence is it said in the Text mentioned before, *Christ is the end of the law for righteousness to them that believe*, Rom. 10. 3. The meaning is, Christ answers *that* end of the Law, so as by his obedience to bring in that *righteousness* whereby we may be *justified* and *accepted* of God. The Law is still *a rule of life* to Believers, but there is no more use of the Law to Believers as a *Covenant of Works*; no, Christs *obedience* to the Law is the *compleat* and *intire matter* of our righteousness. Christ hath *supplied* and *answered* that end of the Law, that his *obedience* is the *matter* of a Believers *righteousness*, and all a Believers obedience is not lookt upon on this account to be a *part* of his righteousness whereby he should *stand before God*, or be *justified* in his sight. This is clear from that Text, Rom. 4. 2. *If Abraham were justified by works, he hath whereof to glory, but not before God.* The meaning of that Scripture is, If *Abraham* did good works, those good works might be *praise-worthy* and *commendable* in the sight of man, but they were not of that *value* and *worth* as to procure his *Justification in the sight of God*. *Abrahams* best works were too short to justifie him before God; therefore it is Christs obedience, that is, that which God *looks upon* in the point of Justification, is his righteousness, and that only. Therefore is it said, Dan. 9. 24. *He hath brought in everlasting righteousness*, and he is the *Lord our Righteousness*. Hence also is that expression, Heb. 7. 12. *The Priesthood being changed*,

ged, there is made of necessity also a change of the Law. How is there a change of the Law? I take it to be a good interpretation which a *Learned* man gives of this Text: *There is* (saith he) *a translation of the Law made upon the Mediator in this manner, That he being made under the Law, should satisfie the Law for us.* Now Christ satisfies the Law these two ways. 1. By yielding most *perfect obedience* to the Law. 2. By undergoing that *punishment* which we deserved. Hence is it said, *That we are made the righteousness of God in him,* 2 *Cor.* 5. 21. It is not said, the righteousness of God *by him,* but the righteousness of God *in him.* And it is an excellent passage of *Austin* upon that Text: *Behold* (saith he) *two things; the Righteousness of God, not our righteousness, and this righteousness is said to be in him, not in us.* And it is well observed by another *Learned* man: *Christ* (saith he) *hath not merited that we should be just before God by some other thing* (as the Papists say, *Christ hath merited that we might merit*) but the *obedience* and *satisfaction* of Christ is that *very thing* that is imputed to us for righteousness. Hence is that expression, *Isa.* 45. 25. *Surely shall one say, In the Lord have I righteousness and strength.* In the Original it is in the Plural number, *In the Lord are my righteousnesses.*

a Facta est translatio legis in Mediatorem.

Videte duo, justitiam Dei, & non nostram, in ipso, & non in nobis. August.

In Domino justitiæ meæ.

From what hath been opened, Learn where it is we must have recourse for *Justification*, and that is unto the *Righteousness* of Christ, who was *made under the Law for us.* God accepts of nothing but a *perfect righteousness* for Justification, *Rom.* 3. 26. *That he might be just, and the justifier of him that believeth in Jesus.* Therefore though we must aim at the most perfect obedience and confor-

Use 1.

conformity to the Law (*Be ye perfect as your Father who is in heaven is perfect*, that is, let your *aim* be at perfection, let your endeavour be after perfection) yet when we come to God for Justification and acceptance, we must lay aside all thoughts of our own righteousness, and lean upon the *perfect* and *compleat* Righteousness of our Head, who hath *fully* answered the Law, and brought in such a righteousness as the Law requires. If ever we be justified, we must be justified by our own fulfilling of the law, or by another's fulfilling of the law for us: by our own fulfilling of the law we cannot be justified, for that it is utterly impossible we should fulfil the law in our *imperfect*, *weak*, and *corrupt* state. The Apostle teacheth us this expresly, *Rom.* 8. 3. *The law is weak through the flesh*, that is, the law cannot justifie us, because we cannot fulfil it. Therefore if we cannot be justified by our own fulfilling of the law, if ever we be justified, it must be by another's fulfilling of it for us, and that is by Christ, who hath fulfilled it for us. It is well observed by a Learned man: *God doth infuse some Principles of inchoate Righteousness and Holiness into us here on earth, whereby we are in some measure fitted to do good works; but because that inherent righteousness, which is in us, doth not attain to legal perfection, we must indeed use this*, that is, *we must study the practice of holiness and righteousness: but when it comes to dependence, we must rest and rely alone upon the Righteousness of Christ for justification and acceptation.* The Lord sees many *flaws* and *defects* in our best obedience, our righteousness is but as a *menstruous cloth*; therefore when we come to God for Justification, we must go out of our selves,

Hâc utendum, illâ nitendum.

ſelves, and look *nakedly* and *ſingly* to the Lord Jeſus Chriſt. In the Goſpel the *righteouſneſs of God is revealed from faith to faith*, *Rom.* 1. 17. that is, the righteouſneſs which is wrought by the perſon of the Son of God in our nature, is the righteouſneſs propounded and offered to us in the Goſpel for our Juſtification, and this is revealed from *faith to faith*; this is the righteouſneſs our faith muſt have recourſe unto, here muſt faith direct it ſelf, and here muſt it pitch: and if our faith hath once embraced it, it muſt embrace it ſtill; this is the meaning of that expreſſion, *from faith to faith*. Faith muſt riſe up *higher and higher*; if faith hath apprehended a little of this righteouſneſs, it muſt labour to apprehend it more clearly and diſtinctly. And therefore it is added, *The juſt ſhall live by faith*. To live *by faith*, is to have a *conſtant recourſe to the righteouſneſs of Chriſt for juſtification*. Let us not think this a light matter or a common point I am now preſſing. Poſſibly ſome may ſay, Who knows not this, that we muſt go to the Righteouſneſs of Chriſt for Juſtification? But O let me ſay, the beſt Chriſtians have need to be more diſtinct and explicite in their faith; in apprehending the Righteouſneſs of Chriſt for Juſtification. It is an eaſie thing to *aſſent* to this Truth of God, but in practice to *come off from our ſelves*, and clearly to apprehend this, that God looks upon nothing in us, no not upon our *beſt Duties* and *Performances*; but that he ſets the naked righteouſneſs of his Son before him, and the obedience wrought by his Son, not any obedience wrought by us as the *matter of our acceptation*, this is a marvellous difficult thing to apprehend and believe. Therefore

let

let us labour after more *skill* in the great *Mystery* of *Believing*, and going to the Righteousness of Christ for Justification.

Use 2. This may comfort poor *Believers* in reference to their *failings*, *infirmities*, and *imperfections*. When a child of God sees so many failings in himself, so many defects and imperfections in his obedience, so many mixtures of sin and corruption with that little good that is in him, his many defects and comings short of the rule in the best things he doth, he thinks with himself, How is it possible God should accept of such a one as I am? The great relief as to this, is, that Christ was *made under the Law, and he hath perfectly fulfilled it*. Though thou comest far short of what the law requires; yet if thou beest a Believer, thou art accepted in the *compleat Righteousness* of Christ; although thy obedience is *imperfect* and *short*, and is no way such, upon the account of which God should accept thee, yet thou art accepted in Christ who is thy Head, who hath wrought out a compleat obedience for thee. Hence is it said, *We are compleat in him, Col.* 2. 10. God, when he accepts thy person, doth not look upon *what thou hast done*, but upon *what Christ hath done*. *Christ is the end of the Law for righteousness*. If thou be a Believer, God considers thee according to what thou art in Christ, and not according to what thou art in thy self: he considers *Christs obedience*, not thy *obedience*. Not but that a Believer is still *bound* to obedience, and the law is still a *rule* of obedience to him, but in the point of Justification God hath respect to Christs obedience, not to our obedience. Our obedience at the best is but imperfect obedience; and

and therefore God in justifying his people, hath respect to the obedience of his Son. Thou comest infinitely short of fulfilling the law; but if thou be a Believer, thou art reputed in Christ as having fulfilled the law. Hence is the law said to be fulfilled *in us*, *Rom.* 8. 4. *That the righteousness of the law might be fulfilled in us.* The righteousness of the law never was, nor can be perfectly fulfilled in and by any individual Believer; but it is fulfilled for us in a part of our nature, the righteousness of the law is fulfilled in Christ our Head. Christ hath perfectly obeyed the law for us in a part of our nature, and so the righteousness of the law is fulfilled in us, that is, it is fulfilled in Christ who bare our nature, and so (by imputation) in us. It is *Davenant's* observation: When I am called to account, and the whole debt of obedience the law requires is exacted from me, a Believer must then shew his *Surety*, and say, Behold here is my Surety which hath paid my debt, and therefore I am free, and the *hand-writing that was against me is blotted out*, *Col.* 2. 14. This is the great and only relief to the people of God in reference to their infirmities. We ought to aspire and breathe after the most perfect, yea, if it were possible, the most *Angelical* obedience; but when we have done all, we shall find we are still *unprofitable servants*, and come infinitely short of what was our duty and of what the law requires: but here is our relief, that Christ is the *end of the law for righteousness*, he hath so answered that end of the law, as to bring in that righteousness which must justifie us. God in Justification *imputes righteousness without works*, *Rom.* 4. 6. God hath no consideration of our *works and obedience*

in

in the matter of Justification, but he respects the *Obedience* and *Satisfaction* of Christ *purely* and *singly*. Therefore though we find our selves *sinners* and *ungodly*, yet we may believe in him that *justifies the ungodly*, as *Abraham* did, *Rom.* 4. 5. When we are so far from having any sense of a righteousness that we may appear before God withal, as that we have a great deal of guilt which troubleth our conscience; yet we may look to a righteousness without us, and see the law fulfilled and satisfied for us in Christ our Head. But here let me give this caution, Take heed of *abusing* this Doctrine. The end of this Doctrine is not to make men *loose* and *licentious*, as that men should reason thus with themselves, Christ hath fulfilled the law for us, and therefore it is no matter how we live, Christ hath done all, and therefore it matters not what we do; this is to *turn the grace of God into wantonness*. And the Doctrine of *free Grace* doth not in *it self* teach any such thing, but the *corruption* of man makes this ill use of this Doctrine. The Doctrine of the Gospel teaches another thing. *The grace of God which bringeth salvation teacheth us, that denying all ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present evil world*, *Tit.* 2. 11, 12. The end of this Doctrine is not to be an incouragement to *security*, but to *relieve afflicted consciences*. Christ came to *heal the broken in heart*; and if there be any such who are *conscious* to themselves of their daily infirmities, and seeing the many failings they are guilty of in all they do, go mourning under their failings and imperfections, this Doctrine concerns them. Christ hath undertaken to answer the Law as a

Covenant of Works; though the law be ſtill a rule of obedience, yet Chriſt hath performed it as a *Covenant of Works*. That *perfect, exact, compleat* obedience the law requires, Chriſt hath performed it in our name and ſtead.

3. If Chriſt was *made under the Law*, let us learn to admire and adore the *height, depth, breadth*, and *length* of the love of God in Chriſt. God *in Chriſt* is become the *ſole Author* of mans Salvation. God in Chriſt hath done that *for us* which we never *did do*, nor *could do* for our ſelves. Chriſt hath *fulfilled the Law* for us, and wrought out that righteouſneſs for us, which we could never work out for our ſelves. It is an excellent paſſage of *Bernard*: *What could man do of himſelf, (who was the ſervant of ſin, the bond-ſlave of the Devil) to recover that righteouſneſs which once he had loſt? Therefore there was another righteouſneſs aſſigned and given to him who wanted a righteouſneſs of his own.* There was another righteouſneſs given to man who had none of his own. *What the Law could not do, in that it was weak through the fleſh, God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh, that the righteouſneſs of the law might be fulfilled in us*, Rom. 8. 3. Well therefore may we take up the Church her Song, *Iſa.* 12. 2. *Behold, God is my ſalvation, I will truſt and not be afraid; for the Lord Jehovah is my ſtrength and my ſong, he alſo is become my ſalvation. God in Chriſt* hath done *all for us*. Chriſt was *made under the Law*, he hath fulfilled the Law for us, which we could never have fulfilled, and ſo our *righteouſneſs* is *of him*, as the expreſſion is, *Iſa.* 54. 17. *This is the heritage of the ſervants of the Lord, and their righteouſneſs is of me, ſaith the Lord.*

Quid ex ſe agere potuit, ut ſimul amiſſam juſtitiam recuperaret homo, ſervus peccati, vinctus Diaboli? Aſſignata eſt ei proinde alina qui ſuam caruit ſuâ. Bernard.

The end of the third Sermon.

SER-

SERMON I.

Joh. 15. 13.

Greater love hath no man than this, that a man lay down his life for his friends.

OUR Saviour having exhorted his Disciples to *love one another*, and having propounded his *own* love as a *motive* and as a pattern to them to induce them to love one another; *This is my commandment, that ye love one another as I have loved you*: He comes in this verse to shew us what that love of his to his people was, and wherein the *greatness* of that love did manifest it self. Therefore it is well observed by *Grotius* upon this Text, That our Saviour doth here explain what it is that he means by that expression in the former verse, *As I have loved you*. This is my commandment, that ye should love one another, *as I have loved you*. The pattern of your love each to other ought to be my love to you, *as I have loved you*. Now if you desire to know how it is that I have loved you, I will plainly declare it to you, I am ready to offer up my life a Sacrifice for you. This certainly is the highest demonstration of love that can be on my part; my love to you is such, as that I am ready to lay down my life for you; such ought your love to be one towards another, 1 *Joh.* 3. 16. *Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren.*

This

This I take to be the plain coherence of these words. In the words themselves we have two Assertions.

1. The first Assertion is this, That Christ hath laid down his life for his people, or for *his friends*. This is clearly implied, *Greater love than this hath no man, that a man lay down his life for his friends.* But I intend to lay down my life for you, or I am ready to lay down my life for you: this is the *Minor Proposition*, as we call it, that is necessarily implied.

The *Major Proposition* is expressly laid down, *Greater love than this hath no man, that a man lay down his life for his friends.* But I have laid down my life for you, or I am ready to lay down my life for you: this is the minor Proposition that is necessarily implied; for otherwise the Argument of our Saviour here in the Text would have no force in it. The scope of our Saviour in the Text is to perswade his Disciples *to love one another* upon the account of his love to them; and he lays down this as the main Proposition, That it is the highest love for any man to lay down his life for his friend. Now unless the *Assumption* be supposed, That Christ hath laid down his life for us, the Argument would fall to the ground and come to nothing; therefore this is supposed, and this is the *minor Proposition* necessarily to be understood, That Christ hath laid down his life for his friends, *Greater love than this hath no man, that he lay down his life for his friends.* But this is my love to you, I have thus laid down my life for you, I am just now about to do it, and therefore 'tis as certain as if it were already done: this must necessarily be supposed.

2. The second Assertion is, That Christs laying down his life for his friends, is the highest demonstration of love: *Greater love than this hath no man, that he lay down his life for his friends.* Our Saviour speaks here after the manner of men, he speaks of that which is the highest love among men. The highest love among men is, when one man is ready to lay down his life for another. Now, saith our Saviour, I am ready to lay down my life for you; it is the work I am now going about; I am now going to lay down my life for you, and therefore my love to you is the highest and greatest love.

From these two Assertions there are these two Propositions that do naturally arise.

Doct. 1. The first is, *That our Lord Jesus Christ hath laid down his life for his people.*

Doct. 2. The second is, *That the love of Christ in laying down his life for us, was the highest demonstration of love. Greater love than this hath no man, that he lay down his life for his friends.*

To begin with the first of these.

Doct. 1. The first Proposition then is this, *That our Lord Jesus Christ hath laid down his life for his people.* This, my Beloved, is a point of great weight and moment, and there are many things of great weight and moment that will necessarily fall in in speaking to it. In the Explication of this Point, I shall proceed in this Method.

1. I shall shew what the import of this Phrase is, what it is for a man *to lay down his life* for another.

2. I shall shew how it was that Christ laid down his life for us.

3. I shall shew how it is said, that Christ laid down

down his life for his friends; whenas elſewhere it is ſaid, that Chriſt dyed for us *whilſt we were enemies.*

4. I ſhall take occaſion from this Text to ſpeak ſomething concerning the Doctrine of Chriſts *Satisfaction.* I have already treated of the Love of Chriſt, (1) In his *Incarnation:* (2) Of the Love of Chriſt in his *being made under the Law for us.* And when I firſt undertook to ſpeak to thoſe Heads, there were two more I had in my thoughts to ſpeak to; the one was to ſpeak of the Love of Chriſt in his *Satisfaction*, and the other was to ſpeak of the Love of Chriſt in his *Interceſſion*; and now I ſhall take occaſion from this Text to treat of that Argument, *viz.* of the *Love* of Chriſt in his *Satisfaction: Greater love than this hath no man, that he lay down his life for his friends.* It is one main demonſtration of Chriſts love to us, That he hath laid down his life for us. But firſt I ſhall begin to open this Phraſe, what the import of this Phraſe is, what it is to lay down a mans life for another, and then I ſhall ſhew how it was that Chriſt laid down his life for us.

1. What is the import of this Phraſe, what doth it ſignifie for *a man to lay down his life* for another? *Greater love than this hath no man, that he lay down his life.* If we would go about to tranſlate it exactly according to the letter, we might render it, *That a man lay down his ſoul for his friends.* It is an *Hebrew Phraſe*, the *Soul* is put for the *life*, which is the effect of the Souls preſence or being in the body. It is the preſence of the Soul that cauſeth life, take away the Soul and life ceaſeth; and therefore it is that the Soul is put for life: ſo that *to lay down a mans ſoul*, which

ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ, *ut quispiam animam ſuam ponat ſive deponat.*

is the *Phraſe* here uſed, it is to lay down a mans life for another. The import of this Phraſe is no more than we, in our ordinary way of ſpeaking, are wont to expreſs thus, it is for a man to be *willing* and *ready* to *dye* for another. Thus *Peter* ſaith, *Joh.* 13. 37. *I will lay down my life for thy ſake.* It is the ſame Phraſe, as in the Text, *I will lay down my life for thy ſake:* that is, I am ready to dye for thee. So 1 *Joh.* 3. 16. *We ought to lay down our lives for the brethren:* that is, we ought to be ready to dye for them, if the caſe ſo requires. So that Chriſts laying down his life for us, is no more than his voluntary undergoing of death for us, his giving up himſelf to dye for us.

But here we muſt inquire a little, before we go any farther, what was that life which our Saviour was willing to lay down for us: *Greater love than this hath no man, that he lay down his life for his friends.*

I anſwer, It was his *corporal* life, the life of his humanity, or his life as he was man; for as for the life of his Divinity, that was not poſſible for him to lay down. As he was God, ſo he lives always, and could not dye: as he was God, he was above the power of death. It is true, that perſon who was God aſſumed our nature, and according to that nature he dyed, he laid down the life of his Humanity, but ſtill he retained the life of his Divinity. This our Saviour himſelf explains, and it is a great Text, *Joh.* 10. 17, 18. *Therefore doth my Father love me, becauſe I lay down my life, that I may take it again. No man taketh it from me, but I lay it down of my ſelf:* and then it follows, *I have power to lay it down, and I have power to take*

it

it again. Christ had power to lay down his life; this he had not had, if he had been a meer man: no meer man hath power to lay down his own life; every mans life, that is but a meer man, is under the power of God, it is at Gods disposé and not at his own, and no man may dispose of his own life till God, who gave him his life, give him a command and call him to lay it down; and therefore they who are *self-murderers*, and would take away their own lives, do violate the Law of their Creation, they put that in their own power which God alone hath a power over: they take upon them to dispose of their own lives, which God alone, who is their Creator and Soveraign Lord, hath power to dispose of; for none but he that gave us our lives, hath a power and right to dispose of them. But now Christ was God as well as Man, and therefore Christ had a right to dispose of his own life: *I have power* (saith he) *to lay it down, and I have power to take it again.* Christ, as he was God, being the *Author*, *Conserver*, and *Maintainer* of his own life; as he was Man, had power to dispose of that life: and this was his love to us, that he laid down his life for us, which he had power to dispose of.

We come now to the second thing, and that is, to shew you *how* it was that Christ laid down his life for us. This I shall open to you in several Particulars.

1. Christ is said to lay down his life for us, in that he was *ready* to do it. He did not refuse to part with his life for us, but was most ready to give it up for our sakes. *Greater love than this hath no man, that he lay down his life for his friends:* that is, greater love than this hath no man, that

he is *ready* to lay down his life for his friends: he is certainly the best friend, who is ready to venture and hazard his life for his friend. Such a friend was Christ, he was ready to offer and give up his life for our sakes. As *Paul* said, *He counted not his life dear to him, so he might finish his course with joy, and the ministry which he had received of the Lord Jesus, Act.* 20. 24. And in another place he saith, *He was ready not to be bound only, but also to dye at Jerusalem for the Name of our Lord Jesus, Act.* 21. 13. So this was much more true of Christ, he counted not his *life dear* to him, but was ready to offer it up for our sakes. *I am the good shepherd, the good shepherd giveth his life for his sheep, Joh.* 10. 11. Here is the same Phrase as in the Text. *Grotius* observes upon the former Text, that the Phrase *to lay down a mans life*, signifies, not to *decline* death, not to *shun* death. Christ is the good Shepherd, he doth not refuse to dye for the preservation of his sheep. It is said of *Paul* and *Barnabas*, that they were men that had *hazarded their lives for the Name of the Lord Jesus, Act.* 15. 25. *They had hazarded their lives.* The words in the *Original* are, *They had delivered up their souls*, that is, *their lives:* their lives were not actually taken from them; but the meaning is, they carried their lives in their hands, they were ready to give them up, they often put their lives in hazard, they were ready to have parted with them: so Christ was ready to expose and give up his life for the good of his people. This is one thing, but the least thing.

ψυχὴν τίθησιν.

ψυχὴν τιθέναι, *mortem non defugere.*

παρὰ δεδώκασι τὰς ψυχάς.

2. The second Particular for clearing of it is this, Christ did *freely* and of his *own accord give up his life* and *subject* himself to death, when there was

was no neceſſity of nature, nor violence from men that could have compelled him thereunto. To underſtand this we muſt know, That all other men, beſides Chriſt, being found ſinners, were under a *Law of death* by reaſon of ſin: *For by one man ſin entred into the world, and death by ſin*, Rom. 5. 12. *And the wages of ſin is death*, *Rom.* 6. *ult.* But now it was otherwiſe with Chriſt, Chriſt being not a *Sinner*, and his Humanity being united to the ſecond Perſon in Trinity, he was exempt from the power of death and all manner of ſufferings, any further than he in a way of *voluntary condeſcenſion* was pleaſed to ſubject himſelf to death and ſufferings. This our Saviour plainly declares to us, *Joh.* 10. 15. *I lay down my life for my ſheep:* and more fully *verſ.* 18. *No man taketh it from me, but I lay it down of my ſelf.* The Divinity in Chriſt could, if it had pleaſed, have preſerved the humane nature from death and all manner of ſuffering; but ſaith our Saviour, *I lay it down of my ſelf*, when no man could have taken away my life without my permiſſion, yet I did freely and of my own accord give up my life. It is poſſible that one man may venture his life, and expoſe himſelf to death for another; but then he that doth ſo venture his life for another, muſt otherwiſe firſt or laſt have dyed according to the courſe of Nature. But now it was not thus with Chriſt, there was no neceſſity of Nature compelling Chriſt to dye, but only upon ſuppoſition of his own *free condeſcenſion*. It is true, Chriſt was born a *mortal man*, ſubject to ſuffering and death, as we are, but that was only his own *voluntary* ſubmiſſion and *condeſcenſion*. For look upon the *fleſh* of Chriſt as it was perſonally united

Voluntaria ſubmiſſio. Calvin.

to the *Word* the *second Person* in *Trinity*, so that flesh of his (setting aside the consideration of his own voluntary subjecting of it to death and suffering) I say that flesh of his, by means of its union with the *Word* the *second Person* in Trinity, had been *immortal* and impassible, and by reason of that union *immortality* was *due* to it; but it was for our sakes, and the sheeps sake, which he dyed for, that he made himself passible and mortal: I say it was for the sheeps sake, that he that was impassible and immortal, made himself passible and mortal. Hence is that expression of one of the Ancients: *The impassible God did not disdain to become a passible man, and he that was immortal to subject himself to the Laws of death.* Christ, in the time of his death and suffering, did so far suspend the virtue of his Divinity, as that the glory and virtue of his Divinity did not extend it self so far to his flesh as to keep him from suffering and dying. It is true, the power of the Divinity supported Christ in dying; therefore is it said, that *By the power of the Eternal Spirit he offered himself without spot to God*; but it did not hinder him from dying. If the glory and virtue of the Divinity had exerted it self fully in Christ, it would have kept him from death and all manner of suffering. But such was the love of Christ to us, that the Divinity in Christ suspended its virtue so far, that Christ might be in a capacity to suffer and dye for us. And if you weigh and ponder these things, you may well cry out, *O the depths!* O the depths of Christs love!

Impassibilis Deus non dedignatus est esse homo passibilis, & immortalis, mortis legibus subjacere. Leo.

Heb. 9. 14.

3. The third Particular is this, The *Heart of Christ* was much in this work. As Christ was ready and prepared to dye, and what he did was free

free and voluntary, of his own accord, without any neceſſity compelling him thereunto, but what he voluntarily brought himſelf under; ſo the heart of Chriſt was much ſet upon this work of laying down his life for us. *Lo, I come to do thy will, O God,* Heb. 10. 7. *I have a Baptiſm to be baptized with, and how am I ſtraitned till it be accompliſhed!* Luk. 12. 50. The Heart and Spirit of Chriſt, as he was man, was moſt intent upon this work, yea there was the concourſe of both his Wills, his Divine and humane will in laying down his life for us. Here I ſhall ſhew a little, how there was the concourſe of both Chriſts *Wills*, his *humane* and *Divine* will, in this work.

1. Chriſt as man according to his *humane* will, was *willing* to ſuffer and dye for us. For though he prayed, *Father, ſave me from this hour*, and thereby ſhewed the verity and truth of our nature in him, and the *greatneſs* of the ſufferings he was to undergo; yet preſently he adds in the very next words, *Nevertheleſs for this end came I to this hour*: hereby plainly declaring, that although the Verity of humane nature, which was in him, had a natural averſneſs in it from ſuffering; yet ſuch was his love to the Father and to our Salvation, that that love overcame that *inclination* of nature, if I may ſo call it, or that natural averſneſs rather which was in humane nature *from* ſuffering, *Save me from this hour, for this end came I to this hour*. Though Nature would have *abhorred* ſuffering and ſpared it ſelf, take it as to its *natural inclination* and *tendency*, yet ſuch was his love to his Father and us, that it made him lay aſide the inclinations of Nature, and to break through that natural averſneſs that was in humane nature from ſuffering. Joh. 12. 27.

2. Chriſt,

2. Christ, who was God as well as true man, according to his Divine will was willing to dye and suffer even in that nature of ours which he had assumed. The *Divinity did not* suffer, *could not* suffer; but the person who was God as well as man, according to his Divine will as well as according to his humane will, was willing to suffer and dye in that nature of ours which he assumed, *Joh.* 17. 19. *For their sakes sanctifie I my self.* For what was it that Christ was sanctified? he sanctified himself to be a *Sacrifice* for our sins, he sanctified himself by his Death and Sufferings, so is this Text generally expounded by *Divines*, I sanctifie my self to suffer: well, but how did Christ sanctifie himself? he sanctified himself in that nature in which he suffered and dyed: he suffered in the *humane name*; therefore it was *in that nature* that he sanctified himself. O but who was the person sanctifying all this while? It was *I*, *I sanctifie my self.* None but God can say, *I sanctifie my self*: no meer creature can say, I sanctifie my self; Christ therefore that was *God* could say, *I sanctifie my self.* Christ therefore as he was *God*, or according to his *Divine will*, sanctifies himself as man to be a *Sacrifice* for our sins. Hence is it that we have that expression, *Heb.* 10. 10. *By the which will we are sanctified, even by the offering up the body of Jesus once for all. By the which will we are sanctified.* The *will* here spoken of is the *will* of God the Father, as is plain by the Context. Now then this will of the Father and Christs *will* as he is God, is one and the same; for as the Father and the Son have but *one Essence*, so they have but *one Will.* Now by the *Divine will*, which is one and the same in the Father and the Son, are we sanctified.

ſanctified. *By the which will we are ſanctified by the offering up of the body of Jeſus once for all*, ſaith the Apoſtle. It was the Divine will, that the body of Jeſus ſhould be offered up, and Chriſt according to his humane will was willing to offer himſelf up; for the Son being in our nature, ſpeaks to the Father after this ſort, *Lo, I come to do thy will:* ſo that, as I ſaid, there was the concourſe of both wills in Chriſt, the humane and Divine will, in offering up himſelf, in laying down his life for us. And this I ſpeak to ſhew how willing, how infinitely willing Chriſt was in this work of offering himſelf, and that his heart lay wholly in this work; both his wills, his will as God, and his will as man was ingaged in this work of laying down his life for us.

4. The fourth Particular is this, As Chriſt was ready and willing to give up his life for us, ſo he did *actually* lay down his life for us; *Eph.* 5. 24. *Chriſt loved the Church, and gave himſelf for it*, that is, he gave himſelf *actually* for the Church. It was not only in the purpoſe and intention of his heart to do it; but he gave himſelf *actually* for the Church, Chriſt did actually offer up his life a Sacrifice for us: *Eph.* 5. 2. *Chriſt hath loved us, and given himſelf for us an offering and a ſacrifice to God for a ſweet-ſmelling ſavour.* In every Sacrifice there is the thing *ſacrificed*, the *Altar*, the *Prieſt*, and the *Oblation*, or the offering up of the *Sacrifice*. Now Chriſt did *actually offer up* himſelf a *Sacrifice* for us. It was not enough that the beaſt to be ſacrificed, was brought to the Altar, but he muſt be *ſlain* there, and *offered up* upon the Altar. Thus Chriſt gave his body to be crucified, and he actually offered himſelf to Divine Juſtice for us:

hence

ὑπὲρ παραδόσιν.

hence is it said, that *He was delivered up for our offences, Rom.* 4. 25. Who was *delivered up*, that is, delivered up to death, delivered up to death and suffering by the Fathers will and pleasure, and by his own voluntary offering up of himself. Hence is it that we read of the *offering up of the body* of Jesus once for all, *Heb.* 10. 10. *By the oblation of the body of Jesus.* Christ made an offering or oblation of himself to the Father, *Heb.* 9. 26. *Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.* The meaning is, Christ hath appeared in our nature to destroy and abolish sin by offering up himself a Sacrifice for sin.

διὰ τῆς προσφορᾶς.

5. The fifth and last Particular is this, That Christ in laying down his life for us, intended it as a *price* and ransom to expiate and take away the guilt of our sins. The *Socinians*, the great Adversaries to *Christian Religion*, cannot bear this. They will not admit that Christ laid down his life as a *price* or *ransom*, or by way of satisfaction, to atone God for the sins we have committed. They tell us indeed; that Christ dyed to confirm the Truth which he had preached, and also, that his dying and rising again, and taking possession of eternal life, was to give us an assurance of eternal life, and that we shall come thither in due time: also they tell us, that he dyed for an example, but they will not admit that Christ dyed by way of satisfaction, or that his death was by way of price and ransom; but the Scripture is most expres and full as to this: and I shall have occasion to speak more fully to it hereafter, only at present I shall hint a few Scriptures, *Mat.* 20. 28. *The Son of man came not to*

be

be ministred unto, but to minister, and to give his life a ransom for many. So likewise 1 *Tim.* 2. 6. *Who gave himself a ransom for all.* Here we have two words λύτρον and ἀντίλυτρον. The Criticks in the Greek Tongue tell us, that λύτρα *were gifts that were given for the ransom of Prisoners*, such gifts as were given for the setting free and releasing of persons taken Captive in War. We were held captive by Sin and Satan, we were Prisoners in the hands of Divine Justice. Now Christ gave his life as a price to set us free, that is the proper signification of the Greek word λύτρον, it signifies the price of redemption; but the compound word ἀντίλυτρον is more full and pregnant, that signifies a price or ransom laid down for, or instead of another. Christ gave *his life* for *our lives:* as the life of the beast sacrificed went for the life of the man, so Christ gave his life for our lives. Hence is it said, that we are redeemed by Christ, 1 *Pet.* 1. 18. *Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from our fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot.* Ye were *redeemed by price or ransom*, so the word signifies, the *Blood* of Christ was the *Price* that was laid down for our Redemption. What can be more full and express to this purpose, than what our Saviour declareth to us, when he saith, that he gives his flesh for the life of the world? *Joh.* 6. 51. *The bread which I will give is my flesh, which I will give for the life of the world.* The Son of God assumed our nature, and offered it up, this he calls his *flesh*, and this he gives for the life of the world, that is, to purchase and procure life for the world. The world

λύτρα, τὰ ὅτι ἐλευθερίᾳ αἰχμαλώτων διδόμενα.

ἐλυτρώθητε.

lay

lay dead before, dead in sin, dead in respect of condemnation, the world was obnoxious to Divine wrath. Now Christ gives his flesh for the *life of the world*, that is, he gives his flesh to deliver the world from that state of condemnation in which it was, and to bring it into reconciliation with God, *Joh.* 3. 17. *God sent not his Son into the world to condemn the world, but that the world through him might be saved.*

A word for Application. Hath Christ laid down his life for his sheep?

Use 1. Behold here as in a *Mirroir* the *greatness* of Christs *Love*. The Son of God would not only take our nature; but being in our nature, he would lay down his life for us, 1 *Joh.* 3. 16. *Hereby perceive we the love of God, because he laid down his life for us.* That person who was God and man both, laid down his life *as man* for us, he laid down the life of his humanity for us. But this I may have occasion to speak to more hereafter.

Use 2. This is matter of infinite comfort and support to poor doubting Christians, unto such who have *fled* for *refuge* to the *hope* that is set *before* them, and yet have many remaining doubts within them concerning their Salvation, whether they shall be saved in the conclusion yea or no. That which is matter of comfort to them is this,

1. That Christ hath laid down his life for them. Now this is certain, Christ hath not dyed in vain, *Rom.* 8. 33. *Who shall lay any thing to the charge of Gods Elect? it is God that justifieth; who is he that condemneth? it is Christ that dyed.* If thou shouldst be condemned for thy sins, the guilt of which thou feareſt, whenas thou art a poor Believer, and hast fled to Christ for refuge, then hath Christ

Christ dyed in vain, because the end of Christs dying was, that those who believe on him might not perish. So our Saviour himself tells us, *Joh.* 3. 16. *God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish.* If therefore thou who hast fled to Christ for refuge to save thee from the stroke of Divine wrath, and from the condemning power of the Law, if thou shouldst perish, Christ hath dyed in vain. If Christ hath laid down his life to purchase eternal life and Salvation for thee, and thou shouldst go without it who art a poor Believer, and runnest to him for Salvation, then Christ hath dyed in vain. Consider what the Apostle saith, *Gal.* 2. 20. *If righteousness come by the Law, then is Christ dead in vain.* If God should put thee to work out a righteousness for thy self, and there were no possibility of Salvation but by perfect keeping the Law, then there had been no necessity of Christs death; but Christs death was not in vain, Christ dyed to satisfie Gods Justice for them who could not fulfil the Law for themselves, and therefore there is ground of hope, that such who have fled to Christ for refuge, shall not be disappointed of Salvation.

2. A second thing to comfort doubting Christians is, that Christ who hath the power to dispose of eternal life to whom he pleases, hath invested poor Believers with a *Right* and *Title* to eternal life.

1. Christ, as he is *Man* and *Mediator*, hath a power given to him to give eternal life to whom he pleaseth: *Joh.* 17. 2. *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.*

2. Christ

2. Christ having this power given to him, hath inveſted Believers with a *Right* and *Title* to eternal life. It is a *great Text* to comfort ſuch who are concerned about their Salvation more than any thing elſe, *Joh.* 10. 29. Chriſt ſpeaking of his ſheep ſaith, *I give unto them eternal life, and they ſhall never periſh.* If Chriſt hath given them eternal life, how ſhall they be deprived of it? If Chriſt hath given them eternal life, who ſhall take it from them? What Chriſt hath once given, he never takes back again; *For the gifts and calling of God are without repentance.* Chriſt therefore having made over a *Right* and *Title* to eternal life unto thoſe that are his ſheep, to all that obey and follow him, they muſt of neceſſity have it. Theſe things may be of uſe to ſupport poor doubting Chriſtians, who are concerned about their Salvation: other men are concerned about their temporal intereſts in this world; but the great concernment of ſerious Souls is to ſecure their Salvation. Now theſe conſiderations may be of great uſe unto ſuch.

The end of the firſt Sermon.

SERMON

SERMON II.

Joh. 15. 13.

Greater love hath no man than this, that a man lay down his life for his friends.

IN the former Diſcourſe I diſpatched the two *firſt Particulars*.

1. I opened the import of the *Phraſe*, what this *Phraſe* did import, for a man to *lay down his life* for his friend.

2. I ſhewed you how it was that Chriſt laid down his life for us.

It remains now that I proceed to ſpeak ſomething to the third thing, and that is this, How is it ſaid that Chriſt laid down his life for his *friends*, whereas elſewhere it is ſaid, that we were *enemies* when Chriſt dyed for us, *Rom.* 5. 10. *For if when we were enemies, we were reconciled to God by the death of his Son.* Here it is ſaid, that we were *enemies* when Chriſt dyed for us; and yet in the Text it is ſaid, that Chriſt did lay down his life for his *friends*. How are theſe two to be reconciled?

I ſhall lay down ſeveral Particulars for the clearing of this, which alſo are neceſſary to be laid down for the underſtanding of the Text it ſelf.

1. It is certain, that by *Nature* we are all *enemies* unto God, and Chriſt, when he dyed for us, when he laid down his life for us, found us in a

ſtate of enmity. Although ſome of the Elect, who then lived when Chriſt ſuffered, were already reconciled to God, yet conſider them and us all by nature, we are enemies unto God, and Chriſt dyed for us when we were enemies: ſo in the Text before, *If when we were enemies, we were reconciled to God by the death of his Son, Rom.* 5. 10. Alſo it appeareth from another Text, *Col.* 1. 21. *You that were ſometimes alienated and enemies in your minds by wicked works, yet now hath he reconciled in the body of his fleſh through death.* Sin is a plain rebellion againſt God, ſin is a fighting againſt him, a perfect oppoſition to the will of God; ſo oppoſite is the ſinner to Gods will, and ſo much bent upon his own will, that he is angry with God, and hates God, becauſe Gods will croſſes his will. Now when we were ſinners and enemies, when we ſtood in this direct oppoſition and defiance to God, even then Chriſt dyed for us: *Rom.* 5. 8. *God commended his love to us, that whilſt we were yet ſinners Chriſt dyed for us.* Thoſe who are called *Sinners* in this verſe, are called *Enemies* in the 10. verſe: *If when we were enemies, we were reconciled to God by the death of his Son.* Every ſinner is an enemy to God, Chriſt therefore dyed for us when we were *enemies*: that is the firſt thing.

2. The ſecond Particular to clear the Point in hand, is this: Though we were truly and properly *enemies* unto God, yet in ſome ſenſe God *accounted* us, and *looked upon* us as friends, how ſo? not as being friends to him, but as he being a friend to us; not that we had any *love* or *affection* for God, but that God had *good will* and *kindneſs* for us. It is a great Text to clear this, 1 *Joh.* 4. 10.

10. *Herein is love, not that we loved God, but that God loved us, and gave his Son to be the propitiation for our sins.* Hence is it, that one of the Ancients hath this expression: *Christ* (saith he) *dyed for his friends, although not for such friends as did already love him, yet for such friends as were in some sort beloved by him.* For it was out of his love that he dyed for us. *Etsi nondum quidem amantibus, sed tamen jam amatis.*

3. The third Particular to clear it is this, Christs *Death* was the means to make us *friends*, and to reconcile us to God; *Col.* 1. 22. *You hath he reconciled in the body of his flesh through death.* It is a Speech of one of the Ancients: *Christ did no otherwise dye for his friends than that he might make them friends*, that is, *that he might make them friends who were enemies before*, and Christs death was *influential* to make us the friends of God, or to reconcile us to him these two ways. *Christus non aliter pro amicis mortuus est, nisi pro acquirendis, scilicet ut amicos faceret ex inimicis.*

2. Christ by his death hath *abolished* and taken away the *enmity* that was between God and us. Hence is it said expressly, that Christ hath slain the *enmity* by his *Cross*, *Eph.* 2. 16. *That he might reconcile both in one body by the Cross, having slain the enmity thereby.* That he might reconcile *both*, that is, that he might reconcile both Jews and Gentiles in one body, by the Cross, that is, by the *Sacrifice* of himself upon the Cross. Having slain the *enmity* thereby, that is, having taken away the enmity that was between God and us by the Sacrifice of himself upon the Cross. God was infinitely offended with us by reason of sin: now Christ offering himself as a Sacrifice upon the Cross for our sins, hereupon God is pacified and appeased, the enmity that God had against us is now slain and taken quite away. God hath

now no more against us, *There is now no condemnation to them that are in Christ Jesus, Rom.* 8. 1. Now the enmity that was between God and us being slain and removed, there is a foundation laid for friendship between God and us: whilst two persons remain unreconciled, they cannot cordially love one another; whilst the difference remains, there are heats and animosities, heart-burnings one against another; but when the difference is taken up, then there is a foundation laid for love and friendship. So in this case: so long as we apprehend that God hath a controversie with us, that he is angry with us for our sins, that he is ready to condemn us for them, this drives us farther from God, we cannot love him whilst we are under such apprehensions; but when we know that God is reconciled by the death of Christ, that his Justice is satisfied, that he will not condemn us for our sins, this lays the foundation for friendship, then are we ingaged to draw near to God, and to give up our selves in ways of obedience to him. Now Christ by his death hath satisfied Gods Justice, and thereby slain the enmity that was between God and us, and so laid the foundation of friendship between God and us.

2. Christ by his death hath purchased the *spirit of regeneration*, which doth renovate and change our hearts, and take away the natural enmity that is in them against God, and inclines our hearts unto God. *Tit.* 3. 5. *According to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour.* The *Holy Ghost* is shed on us *through Jesus Christ our Saviour*, that

that is, through the Merits of *Jesus Christ* our Saviour. It is God that sheds the Holy Ghost into our hearts, but it is through the Merits of Jesus Christ our Saviour. It is through the Merits of Christs death that this Spirit is purchased for us. Well! but what doth the Holy Ghost do when he is sent into our hearts as the purchase of Christs death? He regenerates and renews us. So the former *verse* tells us, *According to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost.* The *Spirit* of God takes away the *heart of stone*, and gives us a *heart of flesh.* The Spirit of God working grace in the heart, takes away the enmity and opposition that naturally lies in our heart against God, and inclines our hearts to love God, and to fear him.

4. The fourth Particular we would lay down for the clearing of the Point is this, That our *Saviour* here in the *Text* is speaking of the *greatest* love amongst men: *Greater love than this hath no man, that a man lay down his life for his friends.* The *greatest* love amongst men will go no higher than this, for one man to lay down his life for another. Now, saith our Saviour, you cannot complain that my love is defective towards you, in that I am ready to do as much for you as ever any man did for his friend. The highest love that you can instance in is, when one man doth lay down his life for another: now I am ready to lay down my life for you; therefore it is that our Saviour saith here, *Greater love than this hath no man, that a man lay down his life for his friends.*

5. Another Particular for the clearing of it is this, The *Disciples* to whom Christ was here speaking (*Greater love than this hath no man, that*

he lay down his life for his friends) were *already* made *friends*; but yet they and all others, who were made friends before his Incarnation, were made friends to God by virtue of that *Sacrifice*, which now he was about to offer up. For Christ was a *Lamb slain from the foundation of the world*, and the virtue of his death and sufferings was *extended* to all the Saints that were made so in all Ages: therefore although they to whom Christ was now speaking, were already made friends; yet it was through the virtue of his death and sufferings, that now he was to undergo, that they were made so. All men by nature are enemies alike, and that now any were made friends, was by virtue of the death of Christ, that he was to suffer and undergo for them. For it was the *Decree* of God, that Christ should dye and suffer before he did dye and suffer; and it was in the *virtue* of his sufferings, that all the Elect that lived *before* his *Incarnation*, and those that lived in the time when he was here in the flesh, were reconciled unto God.

6. The sixth Particular is this: Christ had in the former verse been exhorting his Disciples to *love one another*, according to the *Pattern* himself had given to them, *This is my commandment, that ye love one another as I have loved you.* Now in this verse he shews wherein he did manifest his love to them, he was ready to manifest his love to them, by *Laying* down his life for them: therefore if they intended to love one another in conformity to his *Pattern*, they must be ready to shew the highest offices of *love one to another*. He would have them love one another, *even as he hath loved them.* His love to them made him willing

ling to lay down his life for them; and therefore if they would love in conformity to him, they ſhould be ready to perform the higheſt offices of love one towards another: *Hereby perceive we the love of God, becauſe he laid down his life for us, and we ought to lay down our lives for the brethren*, 1 *Joh.* 3. 16.

7. Our Saviour was about to *owne* them as his *friends*, and to acquaint them, that he intended to deal with them as with *friends*. Now it was not *accommodate* to his preſent deſign and ſcope in this place to ſay he would lay down his life for his enemies; for immediately after he tells them, that he owns them for his friends in the 14. verſe, *Ye are my friends, if you do whatſoever I command you. Henceforth I have not called you ſervants, but I have called you friends.* And he tells them, he deals with them as with friends: *The ſervant knoweth not what his Lord doth: but I have called you friends; for all things that I have heard of my Father, I have made known to you*, *Joh.* 15. 15. Chriſt tells them, that he looked upon them as *friends*, and that he intended to deal with them as *friends*; therefore it was not accommodate with our Saviours preſent ſcope and deſign in this place to uſe the expreſſion of *enemies* (though we were all enemies when Chriſt dyed for us) but he chuſeth to expreſs it thus: *Greater love than this hath no man, that a man lay down his life for his friends.* Upon theſe accounts I conceive it is in this place that Chriſt ſaith, he laid down his life for his *friends*, whereof elſewhere it is ſaid, we were enemies when Chriſt dyed for us.

Thus have I diſpatched the third Particular to ſhew you how it is ſaid, Chriſt laid down his life

for his *friends*. It remains now that I should enter upon the fourth Head, and that is, to speak something concerning the Doctrine of *Christs Satisfaction*; but because I chuse to reserve that *intire* to be spoken to by it self, I shall make some Application of what hath been mentioned, and indeed the Use that ariseth from hence is of great moment.

Use 1. The first Use therefore shall be this. Doth Christ lay down his life for his *friends?* Let us be exhorted from hence to be sensible of the condition that we are in by *nature*, we are not *born* friends, but we are made so by the *Death* of Christ. We are so far from being *born friends*, as that we are *born enemies* unto God: now we ought to be sensible of the *natural enmity* that is in us against God. But here it may be said, Wherein doth this enmity consist? How doth it appear, that we are enemies unto God? I answer, It appears in these three Particulars.

1. It appears in this, That our *wills* are most opposite to the *Will* of God. That natural enmity that is in us against God appears in this, *Qui alterius voluntati adversatur*, saith a Learned man, *He that resists and sets himself to cross the will of another, and doth this always, so that his will can by no means consent or agree to anothers will, he is said to be a mans enemy.* Now such is the will of every natural man: the will of every natural man doth perpetually rise in opposition against Gods Will. *Rom.* 8. 7. *Because the carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can be.* Herein doth the *hostility* or *enmity* of the carnal mind discover it self, that it *cannot be subject to the Law of God.* The carnal mind

mind always *crosses* and thwarts the Will of God. Let the Law of God forbid such a sin, it will not be restrained from it. Let the Law of God command such a Duty, it will not be brought to the performance of it. *It is not subjected to the Law of God*, the carnal mind refuseth to be brought into order. The Law of God would set *bounds* to mens *thoughts*, *wills*, and *affections*, but they will not be kept within those bounds, whatsoever the Law saith to the contrary; they will *think* what they have a mind to *think*, *covet* and *desire* what they have a mind to *covet* and *desire*, *will* what they have a mind to *will*; they will not be kept within those bounds the Law of God hath set for them. Now this is that that shews the hostile disposition that is in corrupt nature against God, in that the corrupt mind doth always thwart the Law of God. The Law of God saith, such and such sins are to be avoided, such and such Duties are to be performed; the carnal mind will take no notice either of the one or the other, but thwarts and contradicts the mind and will of God: this discovers the natural enmity that is in our hearts against God.

οὐκ ὑποτάσσεται τῷ νόμῳ τοῦ θεοῦ, Rom. 8. 7.

2. The natural enmity that is in our hearts discovers it self in this, In that naturally men do not only hate the *Will* of God, but they hate *God himself*. Mark the expression, *The carnal mind is enmity against God*, not only most *repugnant* to the Law of God, it is not *subject to the Law* of God, but it is *enmity* against *God himself*. Hence it is said, that natural men are *haters of God*, Rom. 1. 30. and in this very Chapter where the Text lyes, *Joh.* 15. 24. *They have both seen and hated me and my Father.*

τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς θεόν, Rom. 8. 7.

You

Object. You will say, This is a very *severe charge*. Is it possible that ever any man should hate God? God is *good*, the *chief good*, yea *goodness* it self, how is it possible that any man should hate the *chief good?* To this I answer, Men do not hate God under that *notion precisely* as he is *good*, and as he is the *chief good*; but they hate him under another notion, they hate him as he is a *Law-giver*, and as he is a *Judge*, they hate him as he is a holy and *just* God, they hate him as his Nature and Will is most directly opposite to the lusts which they love above any thing in the world. Hence is it said, that sin is a kind of *God-murder*. Why so? Because the sinner could even wish that God were not in Being, that he were removed out of the way, because his Will and his Law stand in opposition to his lust. This is another thing wherein the enmity that is in the natural mind against God doth discover it self, in that men by nature, whilst they are unreconciled, *hate God himself*. Little do men think that there is this *venom* and poyson in their natures as to hate God, the best and most excellent Being; yet we are bound to believe the Word of God before what men think or say of themselves.

Peccatum est Deicidium.

3. The natural enmity that is in the heart against God, is discovered in this, In the constant *bent* and *tendency* that is in the heart unto *evil*, *Col.* 1. 21. *Enemies in your minds by wicked works.* The mind of a natural man is always set upon *evil*, sometimes it is set upon gross and hainous evils, as *Murder*, *Adultery*, *Fornication*, *Theft*, *Rapine*, and the like: and when the mind of a natural man is not set upon these grosser evils, it is always set upon other evils, as *Pride*, *Self-love*, *Vain-glory*,

glory, *Covetousness*, and the like. The *enmity* that is in every natural mans mind always discovers it self in one of these ways: Either by having his affections let out to *grosser* sins, or else to more *spiritual* sins. Now, saith the Apostle, *we are enemies in our minds by wicked words.* When the mind is violently set upon those things which are most directly opposite to the Nature and Will of God, this is that which doth discover the hostility and enmity that is in us against God. Now it concerns us all to be deeply sensible of this enmity that is in our hearts against God. For first of all, the more sensible we are of this *enmity*, this may be one good means to humble us; what cause of *confusion* should this be to us, that we should not only have a will that doth still reluctate against Gods Will, against the *Divine Will*, and is most repugnant to it; but that we should be *enemies* to God *himself*, and that we should have a Principle in us that should fight against God, and stand in direct opposition to him?

2. The more sensible we are of this enmity, the more need we shall have of *medicinal* and *healing* grace to heal the natural *venom* and *malignity* that is in our natures against God. Certainly they are much to be *pitied*, who think that moral Vertue is sufficient to bring men to Heaven, and that the Heathens by Philosophy and the help of moral Vertue may please God, and attain to Salvation. This was the Errour of some of the *Ancients*, and some of late have fallen into it. But much more true is that of *Austin*: *We may not suppose, that Salvation is vouchsafed to any man, but to him to whom that one Mediator between God and*

Nemini satis concedenda, nisi cui divinitus revelatus fuerit unus Mediator Dei & hominum, Jesus Christus. Aug.

and man Jesus Christ is divinely revealed. There is no name given under heaven by which we can be saved, but the Name of Jesus Christ, *Acts* 4. 12. And although some of the Heathens have pretended, that they have loved God above all things; and some of the *corrupter School-men* have affirmed, That men by the *power of Nature* may love God above all things; yet if the matter be diligently inquired into, we shall certainly find that which *Peter Martyr* observed to be most true, *Sub illa simulata dilectione*, under that *feigned love to God*, which they pretended unto, the greatest hatred did lye hid. For those very Heathens who spoke so *highly* and so *seraphically* of loving God above all things, yet they themselves were found guilty of *Idolatry*, than which nothing can be more contrary to the true love of God. But the *Divine Oracles* will be found to be most true, and they tell us, That the natural mind is *enmity* against God, and that those *that are in the flesh cannot please God:* therefore it concerns us all to look after *medicinal Grace* to heal and restore our natures, otherwise that natural enmity that is in us will never be removed.

Vs. 2. This should exhort us to seek after *reconciliation* with God, and to labour that we may be made friends with God. Christ laid down his life for us, not because we were *made* friends before, but to *make* us friends. Since therefore the end of Christs death was to reconcile us to God, we should seek after reconciliation with him. This is the Apostles Argument, 2 *Cor.* 5. 19, 20. *God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed to us the word of reconciliation. Now then we are*

Ambassa-

Ambassadors for Christ, as though God did beseech you by us, we pray you in Christs stead be ye reconciled to God. It is as much as if the Apostle had said, God is willing to be reconciled to us, and he hath testified his willingness in giving his Son to dye for our sins, and making satisfaction to his Justice. Now since God hath expressed himself to be so willing to be reconciled to us, we ought to be willing to be reconciled to him. *We pray you in Christs stead, be ye reconciled to God.*

Here it may be inquired, But what is it for us to be reconciled to God? When the Apostle prays us here with so much earnestness in Christs stead to be reconciled to God, what is the reconciliation he aimeth at? how ought we to be reconciled to God? Two or three things I conceive are here intended.

1. We ought to *seek after* reconciliation with God, *Isa.* 55. 6. *Seek ye the Lord while he may be found*, that is, seek his *face* and *favour*, seek *reconciliation* with him. Secure sinners are not aware of the difference that is between God and them; although the sinner thinks little of it, sin makes a *vast breach*, an hostile difference between God and him. *God is angry with the wicked every day*, saith the Psalmist, *Psal.* 7. 11. And *The wrath of God is revealed from heaven against all the ungodliness and unrighteousness of men*, *Rom.* 1. 18. God doth maintain his controversie against thee whilst thou goest on in the ways of sin; therefore seek reconciliation with him, *Agree with thy adversary quickly whilst he is in the way*, *Mat.* 5. 25. Labour to take up all differences between God and thee.

2. To be *reconciled to God*, is to *accept* of the reconciliation which God tenders, *humbly* to em-

brace

grace that grace which God offers. *God is in Christ reconciling the world, and hath committed to us the word of reconciliation.* As much as if he should say, God hath put himself into Christ on purpose to exhibit and give forth grace and mercy to sinners, and he sends his Ministers and Ambassadors on purpose to make a tender of grace and mercy to him. Now then *are we reconciled to God* when we do humbly embrace this grace and mercy offered to us, *Rom.* 10. 10. *With the heart man believeth unto righteousness.* We ought with the full bent of our affections to embrace the grace of God offered to us in the Gospel.

3. If we would be reconciled to God, we ought to pray for *renewing* grace, that we may lay aside the old enmity that lurks in our hearts against God. It is sin that first of all made the *quarrel* and *difference* between God and us; and how can we expect in reason, that ever we should be brought into perfect reconciliation with God, so long as that which first bred the quarrel and made the difference between God and us, is retained and kept by us? *Your iniquities,* saith the Prophet, *have separated between you and your God.* Sin is that which sets us at a distance from God. If therefore we would have the breach made up, and the difference reconciled, we must pray for that grace from God, whereby we may lay aside that which first made the quarrel. The Apostle tells us, we are *enemies in our minds by evil works,* *Col.* 1. 21. So long as our *minds* are *set upon* sin, so long as we continue in the *love* and *practice* of any thing that God hates, how is it possible we should be friends with God? It is the property of friends to will the same thing, and nill the same thing.

Isa. 59. 2.

Amicorum est idem velle & nolle.

thing. If we would be the friends of God, we must *will* what God *wills*, *hate* what God *hates*, and *love* what God *loves*: *You that love the Lord hate evil*, *Psal.* 97. 10.

This therefore is the second Use, an Use of Exhortation, to exhort us to seek after reconciliation with God.

In the third and last place, Learn from what hath been opened, to admire the greatness of *Christs love to us*, who, in some sense, *accounts* us friends, whereas *indeed* we are enemies: *Greater love than this hath no man, that a man lay down his life for his friends.* We are all by nature enemies, so we have heard, and yet in some sense Christ accounts us friends. Christ had a *purpose* of *good will* to us, even when we were enemies towards him. It was from his love that God sent his Son to dye for us when we were enemies: *Herein God commended his love towards us, in that whilst we were yet enemies, Christ dyed for us*, *Rom.* 5. 8. So that God had a purpose of good will in his heart towards us, when we were full of enmity in our hearts towards him. Only that none may abuse this Doctrine, take this caution. No man can conclude, that God hath a purpose of good will to him that remains an enemy to God, and persists in his enmity: but he hath reason on the contrary to think, that he being an enemy to God by nature, and continuing still to be so, God remains so to him. But however, this was the love of God to the world in general, that when the whole world were enemies, and all were found in a state of enmity against God, God *loved* the world so far, as to *find* out and prepare a *means of Salvation* for the world. God loved *Use* 3.

loved the world so far, as that he gave his only *begotten Son* to deliver the world from its perishing condition, and to bring it eternal life: this was the love of God to us; and this *commends* and sets forth the *greatness* of Gods love to us, that when we were *enemies* to him, he had a *kindness* for us; and so great was his kindness to us, that he sent his *Son* to bring us unto life. *Joh.* 4. 9. *In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him.*

The end of the second Sermon.

SERMON

SERMON III.

Joh. 15. 13.

Greater love hath no man than this, that a man lay down his life for his friends.

THE general *Proposition* that I have laid down as the foundation of our Discourse from these words, hath been this, *That our Lord Jesus Christ hath laid down his life for his people.*

In speaking to this Doctrine I have propounded to speak to these four Heads.

1. To open the import of this Phrase, what it is *to lay down a mans life for another.*

2. To shew *how* it was that Christ hath laid down his life for us.

3. To shew how it is said here in the Text, that Christ hath laid down his life for *his friends*, whereas elsewhere it is said, that Christ dyed for us whilst we were *enemies.* And

4. I propounded to speak something from hence, concerning the great Doctrine of Christs Satisfaction.

Having already spoken something to the three first of these Particulars, it remains now that I should treat of the Doctrine of Christs *Satisfaction.*

The Doctrine of Christs *Satisfaction* is a Doctrine much impugned. The *Socinians* deny it altogether; and the *Papists* do in a manner enervate this Doctrine, by bringing in other *Satisfactions*

satisfactions besides that of Christ. This Doctrine of Christs *Satisfaction* is a Doctrine of great moment, it is the great *Pillar* upon which our Salvation stands, and the main *Hinge* upon which our *comfort* turns; for if Christ have not satisfied for us, then are we liable to make satisfaction to God in our own persons.

That I may therefore speak something to this *great Doctrine*, I shall

1. Explain the *name* or *word* a little.
2. I shall come to speak to the *thing* it self.

1. To explain the *name*, some are offended at the *name* it self. As they are offended at the word *Trinity*, and at the word *Person*, and at the word *Sacrament*, because they are not *Scripture*-words: so some have been offended at the word *Satisfaction*, because it is not a Scripture-word. But our Answer to this is very plain.

Names are but *expressive* of things, and necessity compels us to think of the most proper *names* or *words* to express things by. If therefore the things themselves be to be found in Scripture, there seems very little reason why any should reject the names and words that are used to express those things by. Therefore to touch briefly upon those *words* that some have been offended at.

Although the word *Trinity* be not found in Scripture, yet the thing it self is certainly found there: *There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one*, 1 *Joh.* 5. 7. If there be three, then there must needs be a *Trinity*: so for the word *Person*, although we have not the word πρόσωπον in Scripture in that sense that we commonly apply

ply it to a person in the Trinity; yet we have another word ὑπόστασις, *Heb.* 1. 3. where it is said, Christ is the *Character of his Fathers Person*, so we render it, and indeed the word in the Original is equivalent with the former word πρόσωπον, and is so explained by the ancient Criticks in the *Greek* Tongue.

ὑπόστασις ἐστι κατὰ τὸν ἐκκλησιαστικὴν καὶ Σπουστολικὴν παράδοσιν τὸ πρόσωπον. Phavor.

So also for the third Word mentioned, which was *Sacrament*. Though the word *Sacrament* be not found in Scripture, yet we have such *Representations* and *Symbols*, as *Baptism* and the *Lords Supper* are, to signifie and set forth some spiritual Mysteries unto us, and this is what we understand by the word *Sacrament*. A Sacrament is *a visible sign of some invisible grace*, as *Austin* expresseth it. We must have some word or other to express things by. So now for this very word that we are here treating of, although we have not the word *Satisfaction* mentioned in Scripture, yet we have the thing it self frequently and copiously set before us, what else is the meaning of those expressions, that *God hath laid on him the iniquity of us all*, and that *he hath born the chastisement of our peace*, *Isa.* 53. 5, 6. If the punishment that should have been laid on us, was laid on Christ, this is properly Satisfaction, what else shall we call Satisfaction? Now this is clear from that expression, when it is said, *The chastisement of our peace was upon him*. Hence also it is said, That Christ was *made sin for us*, That he made his *Soul an offering for sin*, That he *gave his life a ransom for many*. And there are other places, which I may urge in their proper place; but these are enough to shew, that the thing it self is in Scripture, and the thing it self being there, there is little reason,

Invisibilis gratiæ visibile signum.

why any should quarrel at the name or word.

Now for the import and signification of this word, the *Latine* word *satisfacere*, *to satisfie*, the Criticks tell us, That it is *to do that which may be accounted enough by the person unto whom it is done, so that he may be content with it, and acquiesce in it.* This is the notion of *Satisfaction*, and in matters of offence they tell us, That *to satisfie is to do so much as is necessary to pacifie the offended person in reference to the wrong or injury which he hath sustained.* And thus Christ is said to have satisfied God, who was angry and offended by reason of our sins, for as much as the *punishment* that we had *deserved* was *transferred* upon Christ our *Surety*, and he bearing the *punishment for us*, God is hereby *pacified* and *appeased*.

Satisfacere, facere quod satis alicui sit, quo ille acquiescat & contentus sit.

Satisfacere, est tantum facere quantum sit ira- to ad vindictam.

I come now to the consideration of the thing it self, and here

1. I shall give a description of the nature of Christs *Satisfaction*, and open the *parts of that description*. And then

2. I shall lay down several Propositions for the clearing of the whole Doctrine of Christs Satisfaction.

1. For a *description* of the nature of Christs Satisfaction, we may take a description of it thus. The *Satisfaction* of Christ is one of Christs *Mediatorial actions*, *particularly an act of his Priesthood, whereby Christ offering up himself a sacrifice for our sins, hath made a full compensation to the Justice of God for the sins of his people, and thereby pacified or turned away Gods wrath, and hath procured pardon of sin, and eternal life for us.* This description will take in the whole nature of Christs Satisfaction. Here we have the several parts of this description to unfold: and here 1. We

A description of Christs Satisfaction.

1. We must shew how the Satisfaction of Christ is one of Christs *Mediatorial actions*.

2. We must shew how it is an *Act* of his *Priesthood*.

3. We must shew what the *matter* of this Satisfaction is, Christ *offers himself a sacrifice for our sins*, so we have it in the Scriptures.

4. What the *form* of this Satisfaction was, Christ made a full *compensation* to the Justice of God for the sins of his people.

5. What the *effects* of this Satisfaction are, and they principally three,

1. The turning away of Gods wrath.

2. The obtaining pardon of sin.

3. The procuring eternal life for us.

These things explained, will give us some light into the nature of Christs Satisfaction.

1. We say, That the *Satisfaction* of Christ is one of Christs *Mediatorial actions*.

To understand this, we must take in two things.

1. Consider Christ as *one God* with the *Father* and the *Spirit*, so Satisfaction is made *to him*. Consider Christ as *Mediator*, and so he is that *Person* that makes the Satisfaction. Every sin is an offence committed against the *Divine Majesty*. Now for as much as all the Trinity have the *same Essence* of the Divinity in them; therefore we must of necessity suppose, that when *Satisfaction* is made to one of the Persons, Satisfaction is made to the other also, because they have all one and the same Essence, and it is the Divine Majesty that is offended in all. The *Son* therefore, the *second Person* in Trinity, considered as *God*, so *Satisfaction* is made to him as well as to the *Father* and the *Spirit*; but

now consider him as *God-man* and *Mediator*, so he is the Person that makes the satisfaction; and *Christ* considered as *Mediator*, makes satisfaction to himself, considered as *God*. Hence are those expressions, *Tit.* 2. 14. *Who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people*. Here we see how Christ hath redeemed and purified to *himself* a peculiar people. So *Eph.* 5. 7. *That he might present it to himself a glorious Church*. Neither is it *incongruous* or *improper* to say, that Christ hath made satisfaction to himself, because amongst men one man doth not satisfie himself, but one man makes satisfaction to another; I say this is not incongruous or improper in respect of Christ; and the reason is, because Christ may be considered two ways.

1. Christ may be considered in respect of his *Divine Nature*, as he is one with the Father. Hence it is said, *I and my Father are one*, *Joh.* 10. 30. In this respect, Christ is the Person offended. Consider Christ in respect of his *Divine Nature* meerly, so he is the Person offended.

2. Christ may be considered as to his *Office*, which he *voluntarily* undertook; and so, though he were the Person offended, yet was he willing to take our nature, and in that nature to become a *Mediator* between God and us by his own *voluntary condescension*: so that the *same Person*, after a different respect or consideration, receives the satisfaction, and also gave it. Christ received the *Sacrifice* of *Atonement*, considered as God, he also offered the *Sacrifice* as Mediator as God-man in a way of voluntary condescension.

2. Another thing that is to be laid down is this:

We

We say that Christs Satisfaction is one of his *Mediatorial actions*, because there was the *concourse* of both the *Natures* in Christ in this work of his Satisfaction. Christ is a *Mediator* according to *both Natures*, and in all the *Mediatorial actions* of Christ, the *Person* acts in *both Natures*, *influencing* each nature to do that which is proper to it self. It is a known Rule in *Divinity*: *Each of the Natures in Christ acts with a communion of the other Nature.* The work of Satisfaction is neither accomplished by the *Divinity* without the *Humanity*, neither is it performed by the *Humanity* without the influence and virtue of the *Divinity*. The *Divine Nature* in Christ is the *principal efficient* cause, and the *humane Nature* is to be considered as the ministring or *subservient* cause, *Joh.* 6. 63. our Saviour tells us, That *the flesh profits nothing, it is the Spirit that quickens.* Although the *actions* and *sufferings* performed by him in his Humanity, were the *matter* of his satisfaction, yet it was the *Divinity* that gave virtue and efficacy unto all. It is in the *humane Nature* that Christ *obeyed, suffered, dyed*; but it is by virtue of the *Divine Nature*, that his obedience becomes *meritorious*, and his sufferings become *satisfactory*.

Utraq; Natura agit cum communione alterius.

2. We say in the description, That the Satisfaction of Christ is one of his Mediatorial actions, and particularly an act of his *Priesthood*. To understand this, we must consider, that there were two things that did belong to the Office of the *Priests* under the Law.

1. To *offer Sacrifice*.
2. To *pray* and *intercede* for the People.

Christ therefore being made of God a *High-Priest according to the order of Melchisedec*, he also Heb. 6. 20.

must have some Sacrifice to offer, without a Sacrifice he could not be a Priest. This the Apostle teacheth clearly, *Heb.* 8. 3. *Every High-Priest is ordained to offer gifts and sacrifices, therefore it is of necessity that this man have something also to offer.* If Christ be a Priest, he must have something to offer, there must be some Sacrifice that he must offer.

3. The third thing we have to inquire into is this, What the *matter* of this satisfaction is; for we say in the description, Christ offers *himself* a *Sacrifice* for our sins. I know it is commonly said, That the *humane Nature* was the Sacrifice that was offered. Now although this expression, if rightly understood, may be admitted, because it is said, *Christ suffered in the flesh for us*; so we have the expression, 1 *Pet.* 4. 1. *That for as much as Christ hath suffered for us in the flesh*, that is, in his *Humanity*; it was by means of the *humane Nature* that Christ was *capable* of suffering, and it was in that nature that he did suffer; also we read, that Christ had a body prepared for him, and that *body* was offered up, *Heb.* 10. 10. *By the which will we are sanctified by the offering up the body of Jesus once for all:* Yet notwithstanding this is evident, that the *Scripture*, when it speaks of the *Sacrifice* of Christ, doth most commonly and frequently call it, the *Sacrifice of himself*. There are many Texts to this purpose: *Gal.* 1. 4. *He gave himself for our sins.* Gal. 2. 20. *He gave himself for me.* Eph. 5. 2. *Christ hath loved us, and given himself for us.* Eph. 5. 25. *Christ loved the Church, and gave himself for it.* Tit. 2. 14. *Who gave himself for us, that he might redeem us from all iniquity, and purifie to himself a peculiar people,* Heb. 1. 3.

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When he had by himself purged our sins, sate down on the right hand of the Majesty on high. Heb. 7. 27. *This he did once, when he offered up himself.* Heb. 9. 14. *By the eternal Spirit he offered himself without spot to God. And he put away our sins by the sacrifice of himself.* And it is an emphatical Scripture, 1 *Pet.* 2. 24. *Who his own self bare our sins in his body on the tree.* By all these expressions it appears, that Christ himself was the Sacrifice, we may not exclude either of the Natures in Christ in any of his Mediatorial actions, Christ is our Mediator according to both Natures, and he is Prophet, Priest, and King of the Church according to both Natures, and in this work of his Satisfaction he gave himself according to both Natures. For though it were the *humane Nature* only that was capable of suffering; yet the *Divine Nature* was united to the humane nature in the time of Christs suffering. The *Word*, the *second Person in Trinity*, was conjoyned with the flesh, and it was his own flesh that he gave for the life of the world. Hence is that speech of *Athanasius*: *That very flesh was not the flesh of any other person, but it was the flesh of the Word himself.* And the same *Athanasius* hath another expression to the same purpose: *They do erre,* saith he, *who say that there was another Son which did suffer, and another which did not suffer; for there was not another besides the Son of God, who underwent death and sufferings for us.* The *Word*, the *second Person* in *Trinity*, was conjoyned with the flesh. Though the *flesh* only was capable of suffering, yet the *Word* was in conjunction with the flesh; therefore our Saviour saith, *It is my flesh which I will give for the life of the world, Joh.* 6. It was his *own flesh*, and not the flesh of any other. To illustrate

αὐτὸς. Ipse met, sui ipsius oblationi, ut simul & Sacerdos esset & victima. Beza in loc.

αὐτὴ ἡ σὰρξ ἐκ ἑτέρου, ἀλλὰ τῆς λόγου. Athanas.

illustrate and confirm this yet farther we ought to consider, that in the sufferings of Christ there was the *voluntary humiliation* of that *great Person* who was *God* as well as man, *He who was in the form of God emptied himself, taking on him the form of a servant, and he humbled himself and became obedient to the death, even the death of the Cross*, Phil. 2. 6, 7.

Here are *two Acts* spoken of.

1. His *emptying* himself.
2. His *humbling* himself.

His *emptying* himself was discovered in his *Incarnation*, and taking on the *form of a servant*.

His *humbling* himself was seen in his sufferings, and in the work of his Satisfaction, in being *obedient to death, even the death of the Cross*. Not but that his *Incarnation* was also a part of his humbling of himself; but the Apostle speaks of these two distinctly. He tells us, That he who was in the *form* of God *emptied* himself, taking on him the *form* of a servant, and he *humbled* himself, and became obedient unto death, even the death of the Cross.

Now both these Acts of his, his *humbling* and his *emptying* himself, they are the *Acts* of the *Person*; they are the acts of that Person who was in the *form of God*. It was he, who being in the *form of God*, who *emptied* himself by taking upon him the *form of a servant*: and it was he that was in the *form of God*, that *humbled himself, and became obedient to the death, even the death of the Cross*. So that in the *Satisfaction* of Christ we ought to consider more than the bare oblation of the humane nature, we ought to consider the conjunction of the *Word*, the second Person in Trinity, with the flesh,

flesh, and we ought to consider the voluntary humiliation of that glorious Person, the Son of God, who being in the form of God, did not only stoop so low as to come into our nature; but being in that nature, humbled himself so far as to become a Sacrifice for us. I say, in the *Sacrifice* of Christ we ought to consider the will of the Person, who being God as well as man, there was the condescension of the Divine will as well as the concourse of his humane will. The Son of God being in our nature, voluntarily offers himself in that nature as a Sacrifice for our sins.

4. The fourth Particular to be spoken to is this, The form of Christs Satisfaction, and that consists in this, That Christ made a *full compensation* to the *Justice* of God for the sins of his people.

There are three things that concur to make up this.

1. That Christ suffered the *substance* of what we ought to suffer. Hence it is said, That *Christ suffered for us*, 1 *Pet.* 2. 21. And *The chastisement of our peace was upon him*, *Isa.* 53. And *By his stripes we are healed*, 1 *Pet.* 2. 24. The *stripes* that should have been laid upon us, were laid upon Christ: so that Christ suffered the substance of what we ought to suffer. The Law pronounced a *Curse* upon all the transgressors of it. *Cursed is every one that continueth not in all things that are written in the book of the Law to do them.* Now Christ *was made a curse for us*, *Gal.* 3. 10. If Christ did not suffer the *whole punishment* due to us for our sins, then that part of the punishment, which he did not suffer, remains still for us to be suffered; for this is certain, *Not one iota or tittle*

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of the Law shall pass away, till all be fulfilled, Mat. 5. 18. The whole *preceptive part* of the Law must be fulfilled, the *minatory* or *threatning* part of the Law must be fulfilled. Therefore if there be any part of that punishment, which the Law would inflict upon us, not undergone, it remains to be fulfilled by us. But now Christ hath redeemed us from the *whole Curse* of the Law, *Gal.* 3. 10. Therefore Christ hath born the punishment that we ought to undergo: but of this more hereafter.

2. Christ hath suffered what *Divine Justice* could demand, otherwise there was not a *full compensation* to Divine Justice. But now this is the excellency of Christs Satisfaction, that in the Satisfaction of Christ there is as much given as *Divine Justice* could demand, *Rom.* 3. 25. *Whom God hath set forth to be a propitiation through faith in his blood.* The scope of the Apostles argument tends to this, That it is a righteous thing with God to forgive sins when he hath received satisfaction for them. Now if the compensation had not been perfect that was given, the *Righteousness* of God had not so much appeared in the *forgiveness* of sins; but God having received a full compensation, having received whatever Divine Justice could require at the hand of Christ, now he is faithful and just to forgive us our sins. It being therefore a part of Gods Justice to give remission of sins to as many as Christs Satisfaction is applied, it is a certain sign Christ hath suffered as much as Divine Justice could demand or require.

3. Lastly, Christ having suffered the *substance* of what we were to suffer, and Christ having suffered what Divine Justice could demand, God

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is perfectly pleased and satisfied in what Christ hath suffered, and hath nothing more to lay to the charge of his people: *Rom.* 8. 33. *Who shall lay any thing to the charge of Gods elect? it is God that justifieth, who is he that condemneth? it is Christ that dyed.* When the debt is fully paid, the *Creditor* hath full satisfaction, he desires no more. Thus Christ having fully discharged our debt, God expects no more from us to answer his Justice, he is fully satisfied in what Christ hath done: that is the fourth thing in the description.

5. The fifth and last thing is this, What the effects of Christs Satisfaction are, and they are three.

1. The *averting* and turning away of Gods wrath.

2. The *purchase* of pardon of sin.

3. The *procuring* of eternal life for us.

1. One effect of Christs Satisfaction was the averting and turning away of Gods wrath, God is highly offended and displeased with us as we are *sinners*. Sin exposeth us to Divine wrath: hence is it said, That *by nature we are children of wrath, Eph.* 2. 3. And the sentence of the Law is *Indignation and wrath, tribulation and anguish upon every soul of man that doth evil, Rom.* 2. 8, 9. *Wrath* is due to us as we are *sinners*; now Christ by the work of his Satisfaction turns away this wrath from us. He it is that trod *the wine-press of divine wrath, Isa.* 63. 3. And Christ bearing the wrath of God for us, delivers us from that wrath. Hence it is said, *We are saved from wrath through him, Rom.* 5. 9. And that *We are delivered from wrath to come by him,* 1 Thess. 1. ult. *Jesus that delivereth us from the wrath to come.*

2. The

2. The second effect of Christs Satisfaction is the procuring of *pardon of sin* for us. Thus in those known words of the Institution of the *Lords Supper* our Saviour tells us, *This is the new Testament in my blood that was shed for the remission of sins.* The blood of Christ was shed on purpose to procure the pardon of sin, and it doth procure pardon of sin for us: *Eph.* 1. 7. *In whom we have redemption through his blood the forgiveness of sins.* One great fruit of Christs Satisfaction, and our Redemption by Christ is, that by means of that Satisfaction and Redemption of his, we should have forgiveness of sins; therefore in the Text mentioned before it is said, *Whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins, Rom.* 3. 25. The meaning I take to be this, That God having received satisfaction through the death and sufferings of Christ, thereupon he gives forth pardon and remission of sins to us.

3. The third effect of Christs Satisfaction is eternal life. Christ by his Satisfaction procures eternal life for us; hence is it, that we read of the promise of an *eternal inheritance through the death of Christ, Heb.* 9. 15. Christs sufferings are not only *satisfactory*, but they are also *meritorious.* Christs sufferings did not only turn away the evil of punishment from us, but they procured the good of eternal life for us. Hence it is said, *That grace reigns through righteousness unto eternal life by Jesus Christ our Lord, Rom.* 5. *ult.* The obedience of Christ *active* and *passive* is operative to bring us to eternal life.

Use 1. 1. See what infinite reason there is, that we should seek after a part and interest in Christs Satisfaction. For, 1. With-

1. Without an intereſt in Chriſts Satisfaction we are liable to anſwer to Divine Juſtice in our own perſons. Divine Juſtice will be ſatisfied one way or other, for God himſelf hath pronounced it, That he *will by no means clear the guilty*, *Exod.* 34. 7. *God is juſt, and the juſtifier of them that believe in Jeſus*, *Rom.* 3. 26. Therefore if we do not get an intereſt in Chriſt, that he may ſatisfie for us, we are liable to be caſt into priſon by the hand of Divine Juſtice, and we ſhall not come forth thence till we have paid the uttermoſt farthing.

2. Without an intereſt in Chriſts Satisfaction Divine wrath ſtill hangs over us. It is Chriſt only that by his Satisfaction pacifies and turns away Gods wrath; therefore unleſs we have a part in Chriſts Satisfaction, *infinite* and *unſupportable* wrath hangs over our heads every moment, and will aſſuredly fall upon us, and we know not how ſoon it may do ſo. *He that believes not on the Son hath not life, but the wrath of God abides upon him*, *Joh.* 3. *ult.*

3. Without an intereſt in Chriſts Satisfaction we cannot have the pardon of ſin; for it is by the Satisfaction of Chriſt, as we have heard, that pardon of ſin is procured. We are liable to anſwer to Gods Juſtice for all our ſins, and all our ſins will certainly come in againſt us to condemn us, unleſs we have a part in Chriſts Satisfaction.

4. Without an intereſt in Chriſts Satisfaction we can make out no *title* to eternal life. Heaven is called *the purchaſed inheritance*, *Until the redemption of the purchaſed poſſeſſion*, *Eph.* 1. 14. Heaven is the purchaſe of the death and ſufferings of Chriſt; therefore unleſs we have an intereſt

tereſt in the virtue of Chriſts ſufferings, we can have no title to the heavenly inheritance. Here it may be ſaid, But what ſhall we do that we may have a part in Chriſts Satisfaction?

1. Let us labour to ſee our *infinite* need of Chriſt and his Satisfaction: we never ſee the worth of Chriſts Satisfaction till firſt we ſee our ſelves to be condemned perſons. O let us be more deeply ſenſible what the Law and Divine Juſtice have againſt us. As we are ſinners, we are condemned perſons in Law. *The wages of ſin is death. The ſoul that ſins ſhall dye.* This is the ſentence of the Law. O let us labour to be deeply ſenſible of this, and then we ſhall ſee the need of Chriſts Satisfaction.

2. If we would have an intereſt in Chriſts Satisfaction, let us labour to *know Chriſt and him crucified. Paul* ſaith, *That he determined to know nothing but Jeſus Chriſt and him crucified*, 1 *Cor.* 2. 2. You will ſay, Why is the knowledge of a crucified Chriſt ſo neceſſary to Salvation? The reaſon is, becauſe the death and ſufferings of Chriſt is the only means of atonement, and to bring us unto reconciliation with God: *Whom God hath ſet forth to be a propitiation through faith in his blood, Rom.* 3. 25. *Whom God hath ſet forth to be a propitiation.* There is no *pacifying* of an angry God but by the Blood of Jeſus Chriſt, and it is Faith in his Blood that gives us an intereſt in the atonement: *Him hath God ſet forth to be a propitiation through faith in his blood.* We muſt therefore cloſe with a crucified Chriſt by faith, caſt an *act of faith* upon the Son of God in our nature offering himſelf up to God as a Sacrifice for our ſins. It is faith in this Sacrifice of Chriſt that muſt procure

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reconciliation for us, *Joh.* 3. 14, 15. *As Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of man be lifted up, that whoſoever believeth on him ſhould not periſh, but have eternal life.*

Chriſt is lifted up as the brazen Serpent was lifted up. It was their *looking* on the *brazen Serpent* that brought healing to them that were ſtung by the fiery Serpents; and it is our *looking upon* a crucified Chriſt by an eye of faith, caſting an *aſpect* of faith upon *Chriſt* as *crucified*, and the virtue of his ſufferings that muſt bring Salvation to us, who are ſinners, and who deſerve to periſh as we are ſuch.

The end of the third Sermon.

SERMON IV.

Joh. 15. 13.

Greater love hath no man than this, that a man lay down his life for his friends.

I Now proceed to the second thing, which is to lay down several distinct and particular Propositions for the clearing of this great Doctrine, the Doctrine of Christs Satisfaction.

And here the Propositions that I shall lay down will for the most part depend one upon another, and the former Proposition will be introductory and leading to them that do succeed.

Before I come to lay down those Propositions that do immediately concern the Doctrine of Christs Satisfaction it self, there are some Propositions to be laid down that are preliminary; and necessary to make way thereupon.

1. The first Proposition then is this: Man was created under a *Law* of *service* and *obedience* to his Maker. Man, when first he came out of the hands of God, must needs see himself in a state of *inferiority* unto God; he saw that God was *above* him, and that he had received his Being from God, and that receiving his Being from God, he must necessarily be in a state of inferiority and subjection to him. Man also saw, that having received his Being from God, he was under a *vast obligation* of *gratitude*, *love* and *service* unto God, who had given him *Being*, and such an

an *excellent Being:* man also saw, that receiving his Being from another, and not having it from himself, it was most just and reasonable that he should be under the will of him who gave him his Being, and not under the conduct and government of his own will.

These deductions do naturally flow from the principles of right reason, which we must suppose to be in man in his primitive estate.

2. The second Proposition is this: That man was every way fitted and qualified to give obedience to the Law of his Creation. Man, we know, at first was created after the image of God in Righteousness and true Holiness; and man being cloathed with the image of God, was every way fitted to give to God that obedience which the Law of his Creation required from him. Mans *mind* or *understanding* was filled with *light* and *knowledge*, whereby he clearly understood what the will of God, and what his own duty was. Mans will also, as it was first created, had no *obliquity* in it, but was inclined to good, his affections were all regular. *God made man upright*, as the Scripture speaks, *Eccles.* 7. 29. Every thing was *upright*, most upright in man in his first Creation, there was nothing out of order in him, the will of man was then upright. It is true, although the will of man was made upright and good at first, yet it was not made *immutably* good; but that it was possible for man to decline from good to evil, otherwise it had not been possible for man to have fallen and sinned; but sin and fall he did, and that we know by our own sad experience. But yet, though man was not created at first in an impeccable estate, but that it was possi-

ble for him to ſin; yet he was created in ſo perfect a ſtate, that it was poſſible for him not to have ſinned. Hence is that of *Auſtin:* Adam *had that help and aſſiſtance given to him at firſt, which he might deſert, when he would, and in which he might have abode and continued, in caſe he would; but he had not that help and aſſiſtance whereby he ſhould ſo will.*

Tale erat adjutorium quod deſereret cum vellet, & in quo permaneret ſi vellet, non quo fieret ut vellet. Aug.

3. The third Propoſition is this: God, to lay a further ingagement upon man to perſevere in the courſe of his obedience, entred into a Covenant or ſtipulation with man, promiſing him life in caſe of obedience, and threatning him with death in caſe of diſobedience. This we have expreſſed in that known Text, *Gen.* 2. 16, 17. *And the Lord God commanded the man, ſaying, Of every tree of the garden thou mayſt freely eat. But of the tree of knowledge of good and evil thou ſhalt not eat of it, for in the day that thou eateſt thereof, thou ſhalt dye the death.* Here we have a *poſitive Law* ſupperadded unto the natural Law, the Law of mans creation, and there is a threatning annexed to deter man from breaking this Law, in which threatning alſo there is a promiſe ſuppoſed to be included in caſe man did not break it; for if God threatned man, in caſe he did eat, that he ſhall dye, this is to be ſuppoſed, if he did not eat nor tranſgreſs this command, he ſhould not dye, elſe the threatning had been in vain. Now we muſt know, that man by virtue of the natural Law, the Law of his creation, was bound to obſerve this poſitive Law of God: And the reaſon is, becauſe man being a creature, muſt neceſſarily be under the will and at the diſpoſe of him that makes him, and therefore muſt neceſſarily be obliged to obſerve

ſerve his Creators will in all things that he ſhall declare to be his will; therefore it pleaſing God to give out this poſitive Law concerning the not eating of the *Tree of knowledge of good and evil*, as a tryal of mans obedience, man by virtue of the natural **Law, the Law of his** creation, is bound to give obedience to God in this poſitive Law of his. For man, as he is a creature, is bound to give obedience to the Law and Will of his Creator in that way God requires and expects it of him; and God having manifeſted this to be his Will, the Law of his creation obligeth him to teſtifie his reſpect and obedience to God according as he hath diſcovered his mind to him.

4. The fourth Propoſition is this: That man ſinning, God is highly offended with him by reaſon of ſin. Sin is moſt diſpleaſing to God upon ſeveral accounts.

1. Becauſe ſin is moſt contrary to the *Nature* and *Will* of God.

1. Sin is contrary to the *Nature* of God, *Pſal.* 5.4. *Thou art not a God that hath pleaſure in wickedneſs, neither ſhall evil dwell with thee.* Hab. 1. 13. *Thou art of purer eyes than to behold evil, and canſt not look on iniquity.* 1 Joh. 1. 5. *God is light, and in him is no darkneſs at all.* God is *perfection*, and ſin is *imperfection*, God is *purity* and *Holineſs* it ſelf, and ſin is a defect of that purity; therefore the nature of God is moſt *diametrically* oppoſite to ſin.

2. Sin is contrary to the *Will* of God. The Will of God is expreſſed and declared in his Law. Now the Law of God commands *rectitude*, nothing but *rectitude: The commandment is holy, juſt and good*, Rom. 7. 12. *Thy righteouſneſs is an ever-*

lasting righteousness, and thy Law is truth, *Psal.* 119. 142. Now sin is a *deviation* from that *rectitude* which the Law requires, sin is a perfect *contradiction* to the will of God revealed in his Law.

2. Sin is most displeasing unto God, because it is a casting off of Gods *Authority*. This we must necessarily suppose, that God being infinitely *superiour* unto man, and the *Author* of mans Being, must needs have the most perfect and absolute authority over man. Now man when he sins, when he takes upon him to sin, acts according to his own will, and takes no notice of the Divine Law, and so consequently casts off Gods Authority. Man when he sins, acts after that manner as if so be there were none above him, whose will he were bound to take notice of. Hence is that expression in the Book of *Job*, *Job* 21. 15. *Who is the Almighty that we should serve him?* This is the language of wicked men, this is virtually the language of every sin. Every sin is a disavowing of Gods Authority, it is *virtually* and *interpretatively* a renouncing Gods Authority.

3. Man by sin, as he doth *virtually* and *interpretatively* cast off Gods Authority: so he doth *properly* and *formally* cast off his own subjection unto God. God gives to man a Law as the *Rule* of his obedience, and he doth plainly refuse to be subject to that Law. This is that which the Lord complains of in many places, *Jer.* 11. 7, 8. *For I earnestly protested to your fathers, in the day that I brought them up out of the land of Egypt, even unto this day, rising early, and protesting, saying, Obey my voice.* Here is Gods command; but what follows? *Yet they obeyed not, but walked every one in the*

the imagination of their evil heart. Sin is a perfect casting off of the creatures subjection unto God.

4. Another account upon which sin is so displeasing unto God is this: Man by sin *prefers* his own will before his Creators will. God hath declared this or that to be his will in such or such a Law of his, but mans will lies cross and contrary hereunto; and when man sins, he makes Gods will to stoop to his will: now what is this but a *manifest contempt* of God, when man, who is but a creature, prefers his own private will above the supreme and soveraign Will of his Maker?

5. Sin is most displeasing unto God upon this account, because man by sin makes himself his *last end*, and refers all to himself. Man, when he sins, seeks not to please God, but seeks to please himself only, and what is this but to make himself his last end? Now as the *quintessence* of Holiness lies in love to God, so the very quintessence of sin lies in *self-love*. Now when man is wholly taken up in self-love and self-pleasing, he is perfectly carried off from God as his last end, and wholly centers in himself; and when man makes himself his last end, what doth he do but as it were make himself a God to himself? For what is more proper to God than this, to be his own end, to make himself his last end? that which is proper to God is to be the first cause and the last end. Now man by sin makes himself his last end, and so by consequence makes himself a God to himself. If this be the nature of sin, that it causeth man to dethrone God, and to set up himself for God instead of God, this must needs render sin most displeasing unto God, and he must needs be highly offended with man by reason of it.

5. The fifth Propoſition is: Man having ſinned, the Nature of God as he is *juſt*, as well as the Will of God as he is *true* and *faithful* to his word, inclines him to puniſh ſin. I will not enter into that diſpute, whether or no God out of his abſolute Power might not have pardoned ſin without ſatisfaction. This is a Queſtion much agitated; but I ſhall wave that Controverſie, and ſhall content my ſelf to lay down ſuch Principles as are more plain, and may be more eaſily taken in by all.

1. Then I ſay, That the Nature of God as he is *juſt*, inclines him to puniſh ſin. God is often called in Scripture a *Juſt* and a *Righteous* God, and as he is a *righteous* God, ſo he loves *Righteouſneſs*, Pſal. 11. 7. *The righteous God loveth righteouſneſs.* And in that place the Righteouſneſs of God is given as the reaſon why it is that God puniſheth wicked men; for in the verſes immediately foregoing it is ſaid, *Upon the wicked he ſhall rain ſnares, fire and brimſtone, and an horrible tempeſt, this ſhall be the portion of their cup.* And then the reaſon is added in thoſe words, *For the righteous God loveth righteouſneſs.* As much as if it had been ſaid, The *Righteouſneſs* of Gods *Nature* inclines him to deal *righteouſly* with men. *It is the part of juſtice to diſtribute to every man his own.* Therefore ſince puniſhment belongs to wicked men, it is the Righteouſneſs of God to meaſure out to them what they do deſerve. To underſtand this we muſt conſider, that man ſtanding in the relation of a creature unto God, and upon that account being under a Law of obedience to his Maker, God having alſo laid ſo great an obligation upon man by giving him ſo excellent a Being,

Juſtitia eſt ſuum cuiq; tribuere.

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in case man sin against the duty which he is under as a creature; and if he sin against that obligation which is laid upon him by his Creator in giving him a Being, and so excellent a Being, man in so doing sins against all *right* and *equity*; and God, as he is the *Rector* and *Governor* of the World, cannot but take notice of such obliquity in man, and testifie his displeasure against man for violating the Law of *Right* and *Equity*. Hence is that of the Apostle, *Rom.* 1. 18. *The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.* The plain meaning I take to be, That God is highly offended with men by reason of sin, and he testifies his displeasure against sin by executing his Judgments in an open manner many times, even as by a hand from Heaven. *The wrath of God is revealed from heaven*, &c. there is a finger stretched out from Heaven in the Judgments of God, whereby God doth testifie and declare to all the world his displeasure against sin. So *Rom.* 1. *ult. This is the judgment of God, that they which commit such things are worthy of death.* This is the *Judgment of God*: this Judgment of God I take to be the *just* and *upright determination* of God, the *dictate* of the *Divine Understanding*, to speak after the manner of men, determining what is just, what is fit and equal; this is that which the Divine Understanding determines, that man sinning, he is worthy of death. *This is the judgment of God*, saith the Apostle, *that they that commit such things are worthy of death.* It is that which the Divine Wisdom and Understanding determines as just, fit, and equal, that mans sinning should be punished with death, there is a *condignity* in the nature of sin that requires

quires punishment: so that either God must go contrary to what his infinite and most unerring Wisdom determines to be *right*, *fit*, and *equal*, or else he must punish sin; for this is the Judgment of God, saith the Apostle, that the *sinner* is worthy of death; therefore that must not be done which the Divine Wisdom thinks just, fit, and equal should be done, or else the person that sins must fall under punishment. Now the Apostle tells us, *Rom.* 2. 2. That the *Judgment of God is according to truth*, and this is when he is speaking of this very judgment of his in inflicting death upon the sinner. *The judgment of God is according to truth*, that is, God in determining to punish men for sin, determines according to right and equity: God is not too rigorous and severe in so doing; but he doth determine according to the equity and righteousness of the cause.

Now that the Nature of God, as he is a just and a holy God, inclines him to punish sin, will appear from three considerations.

1. God *hates* sin infinitely, *Jer.* 44. 4. *O do not that abominable thing which I hate.* Sin is that abominable thing which God hates, and Gods hatred of sin ariseth from the *Holiness* of his Nature: God is so holy, that he cannot but hate sin. It is not a matter of liberty to God for him to hate sin, or not to hate it; God hates sin necessarily, he cannot but hate it; as he is necessarily holy, so he doth necessarily hate sin. Now if God do hate sin, if he hate it infinitely, if he hate it necessarily, then he cannot (to speak after the manner of men) but have an infinite aversation from it; for what we hate, we have a perfect aversation from: and if God hath an infinite aversa-

averſation from ſin, as we may ſuppoſe that he hath, becauſe he hates it, how ſhould he manifeſt and declare this averſation but by puniſhing of it? This is ſufficiently declared in the Text I mentioned before, *Rom.* 1. 18. *The wrath of God is revealed from heaven againſt all ungodlineſs and unrighteouſneſs of men.* As much as if it had been ſaid, God hates ſin infinitely, and hath all along manifeſted this his hatred and indignation againſt ſin by the judgments which he hath executed in all Ages of the World. The drowning of the *old World:* the burning of *Sodom* and *Gomorrha* by fire and brimſtone from Heaven: the ſwallowing up of *Corah*, *Dathan*, and *Abiram*, and all thoſe remarkable Judgments which we read of in the Word of God, what are theſe but ſo many infallible proofs of Gods hatred of ſin, and his indignation againſt it? His nature is ſet againſt it, and he declares the Holineſs and Righteouſneſs of his Nature by the Judgments he inflicts upon men for the commiſſion of it.

2. That the Nature of God, as he is a holy and juſt God, inclines him to puniſh ſin: this alſo will evince it, That it is a Principle that is inlaid in the minds of men, that there is *corrective* or *punitive* Juſtice in God, whereby he is inclined to puniſh men when they ſin. Hence was it, that the Heathens ſpake of an *avenging Eye*, ſuch an Eye as ſaw and beheld all mens evil actions, and was ready to avenge them. The Apoſtle ſpeaks of the Gentiles in common, who *knowing* the judgment of God, in the Text I mentioned before, *Rom.* 1. *ult.* As there is ſuch a thing as *corrective* or *punitive* Juſtice in God, ſo all men, by the light of Nature, retain ſome ſenſe of it in themſelves. It is

ἔνδικον ὄμμα.

is one of those common notions that is impressed in the minds of men, and I think we may say it is indelible, that God is *just*, *most just*, and as he is just, so he is inclined to render to all men according to their works. This the Apostle calls *the righteous judgment of God*, and this righteous judgment of God consists in this, that he will render to all men according to their works. The Apostle speaks of this at large, *Rom.* 2. 5, &c. *But after thy hardness and impenitent heart treasurest up to thy self wrath against the day of wrath, and revelation of the righteous judgment of God.* The Apostle calls it *the righteous judgment of God:* and wherein doth this righteous judgment of God consist? he tells us in the next verse, *Who will render to every man according to his deeds. To them who by patient continuance in well doing, seek for glory and honour and immortality, eternal life. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doth evil; but glory, honour and peace to every one that worketh good.* This is the *righteous judgment* of God. And if we compare this with the foregoing verses, it will appear, that men have some *sense* of this righteous judgment of God in themselves; for in the first verse of the second Chapter it is said, *Thou art inexcusable, O man, whosoever thou art that judgest.* What is it that men judge? They judge that which is spoken of in the last verse of the first Chapter, *Who knowing the judgment of God, that they which commit such things are worthy of death.* Men have this judgment in *themselves*, that when they *sin* they are *worthy of death:* this is the *judgment* which they have in their own consciences.

δικαιοκρισία τοῦ θεοῦ.

3. As

3. As this impreſſion is left in the hearts of men that God is *juſt*, ſo men are under ſome *fear* and *expectation* of *puniſhment* after they have ſinned, upon this account, becauſe God is *juſt*. Hence is it, that God tells *Cain*, *In caſe thou do evil ſin lieth at the door*, *Gen.* 4. 7. Sin lieth at the door, that is, the *guilt* of ſin. No ſooner doth a man commit ſin, but conſcience, if it be awakened, will tell him preſently that puniſhment is due for that ſin. Now theſe three conſiderations ſhew that God is holy and juſt, and as he is holy and juſt, ſo his nature inclines him to puniſh ſin.

2. The ſecond thing is this: The *Will* of God, as he is true and faithful to his word, inclines him to puniſh ſin. God threatned, that *in the day that man ſinned, he ſhould dye the death.* Now God muſt be true to his own word. This is certain, God decreed to puniſh ſin, and he could decree nothing but what was *juſt*. God having therefore *juſtly* decreed to puniſh ſin, and manifeſted that Decree in his word of threatning, God muſt be true to his own Decree and his Word in puniſhing man when he ſinned. Pertinent to this is that paſſage, which I have met with in a Learned man: *God*, ſaith he, *cannot act or do any thing contrary to his own will, now God wil's that which is juſt, and this was juſt, that the puniſhment and all the puniſhment that was due by the Law ſhould be ſuffered and undergone.* Hence he infers, that this Propoſition is always true, That God could not have delivered mankind from *miſery*, but by a *full ſatisfaction*, and that all that which the Law requires to be undergone ſhould be undergone; God *could not*, becauſe he *would not*: he could not, becauſe he had determined, that the puniſhment which

Dei poſſe, velle eſt, non poſſe nolle.

which the Law did denounce, should be undergone and inflicted. It is a good speech of one of the Ancients: *As to the power of God, all things are possible unto God; but as to the justice of God, nothing is possible but what is just.* Therefore God having decreed, and that most justly, to punish sin, God could not but punish sin.

Quod ad potentiam Dei omnia ei possibilia sunt, quod ad justitiam possibilia sola quæ justa.

6. The sixth Proposition is: That God being *merciful* as well as *just*, doth in his *infinite Wisdom* find out a way, how his *Justice* may be *salved*, and man not perish. This is that which the Apostle declares to us, *Rom.* 3. 24, 25, 26. *All have sinned, and come short of the glory of God, being justified freely by his grace, through the redemption which is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood, To declare his righteousness, for the remission of sins that are past, through the forbearance of God, to declare, I say, at this time his righteousness, that he might be just and the justifier of him that believeth in Jesus.* The scope of the Apostle is plainly this, To shew that God hath a mind to forgive sin, and yet he would be just too; therefore that he might be *merciful* and *just* both at once, God found out a way how he might forgive sin, and yet his Justice not be prejudiced. Hence was it, that God appointed Christ to be a *ransom* for us, that so Christ bearing the punishment that we deserved, the Justice of God might be satisfied in what Christ suffered, and yet his Mercy might be glorified in remitting the *punishment* to us: *Him hath God ordained to be a propitiation, through faith in his blood*, saith the Apostle. God remits sin freely as to us, and so his mercy is glorified as to us; and yet he receives full satisfaction from Christ, and so his Justice is glorified in him. Thus

mercy

mercy and truth are met together, righteousneſs and peace have kiſſed each other, *Pſal.* 85. 10. God having found full ſatisfaction to his Juſtice in the blood of Chriſt, there is a ſweet reconciliation between thoſe two ſeeming contrary Attributes, the Juſtice and Mercy of God. This is elegantly ſet forth by one of the *Ancients* after this manner: *There is a controverſie or a ſtriſe as it were between the Juſtice and the Mercy of God*; but this ſtrife is ended in the death of Chriſt, becauſe in the death of our Saviour Divine Juſtice is ſatisfied in all that it did deſire. *Divine Juſtice* ſaith, If *Adam* dye not I am loſt; and Mercy on the other hand ſaith, If *Adam* doth not obtain mercy one way or other I am loſt: now Chriſt interpoſing by his death, each of theſe Attributes have what they do deſire.

Altercatio eſt inter Deî juſtitiam & miſericordiam.

Learn from what hath been ſaid the Juſtice, Equity, and Righteouſneſs of God in puniſhing of ſin, *Pſal.* 98. 9. *With righteouſneß ſhall he judge the world, and the people with equity.* Ezek. 18. 29. *Are not my ways equal, are not your ways unequal?* The ways of God are full of equity; when God puniſheth ſin, there is the greateſt equity that he ſhould do ſo, there is that demerit in ſin, and there is that Holineſs and *Juſtice* in the Nature of God that calls upon him to puniſh ſin. Sin is after a ſort *infinitely evil*, not that it is *ſimply* and in it ſelf ſo; but ſin may be ſaid to be *infinitely evil* with reſpect to the object, as it is contrary to the glory of God, who is *Bonum infinitum*, *an infinite good*. God alſo who is the *Governor* of the World, ſeeing how much the Sinner had violated the Law of Right and Equity, judges it a juſt and righteous thing, that Sinners ſhould undergo puniſhment; therefore

Uſe 1.

therefore no man hath cause to quarrel with God, and to think hardly of him, for inflicting punishment upon him because of sin; for, *This is the judgment of God, that they which do such things are worthy of death*, Rom. 1. 32. This is the judgment of God, as much as if it had been said, God hath determined this in his infinite Understanding. It is the *upright* and *just determination* of the most wise God, that the *Sinner* is worthy of death: God is not too *rigorous* in his judgment in this case, he judges according to the equity of the cause, *Rom.* 2. 2. *The judgment of God is according to truth.* Isa. 3. 11. *Wo unto the wicked, it shall be ill with him, for the reward of his hands shall be given him. The reward of his hands shall be given him.* O this is certain, every mans condemnation will be found just at last, and it will appear to him that it is most just. God condemns no man but for sin, and there is that desert in sin for which God may justly condemn men: and I conceive that a great part of the torments of the Damned consists in this, That they shall have their eyes opened, and their understandings inlarged (which are now shut and closed up) to see that *turpitude, baseness, unworthiness, monstrousness, unreasonableness* that was in sin, and that they are justly punished for committing that which was so contrary to the Law of their Creation, and to the Principles of their own Beings, as they are reasonable creatures: For what is more *just*, *equal*, and *reasonable* than that the *creature* should *honour*, obey, and serve his *Creator*, and take notice of his Laws, and yield conformity to them? And what more *unjust*, *unreasonable*, and *unequal* than that the creature should cast off Gods Authority, and live in contempt

contempt of his Maker, and defiance of his Laws. Now when men ſhall have their underſtandings opened to take in this more fully, then they will ſee that God is juſt in puniſhing ſin, and that their condemnation is moſt juſt.

Learn from hence, that there is no way for a *guilty Soul* to appear before God but by flying to the *Satisfaction* of Chriſt. God is ſo *holy*, that he cannot but *hate* ſin, ſo *juſt*, that he cannot but *puniſh* ſin. How then can a poor *guilty creature* appear before the preſence of the *Divine Majeſty* laden with all his ſins? O it is an eaſie thing for a *ſecure Sinner* that knows neither what the nature of ſin is, nor what the nature of God is, to ſlight ſin. But he that once comes to ſee a little of the *turpitude* and *deformity* that is in ſin, and will ſummon himſelf into Gods preſence, and conſider what the *Holineſs*, *Purity*, and *Juſtice* of Gods Nature is, will ſoon have other thoughts of ſin, and of his own condition by reaſon of ſin. *God is of purer eyes than to behold the leaſt iniquity*, and he will by no means *clear the guilty*; therefore he that hath but a little ſight of Gods Holineſs, and of his infinite Juſtice and Righteouſneſs, will ſoon cry out with the Prophet, *I am undone*, *Iſa.* 6. 5. And nothing can eaſe or quiet a poor trembling Soul in this caſe, but flying to the *Satisfaction* of Chriſt. When a man compares his *impurity* with Gods *infinite Purity* and *Holineſs*; when he compares his own *ſinfulneſs* and *unworthineſs* with Gods *infinite Juſtice* and *Righteouſneſs*, then he muſt needs ſee himſelf *worthy* of condemnation; and nothing can give eaſe and quiet to trembling conſciences in this caſe, but for a man to turn his eye upon the Satisfaction of Chriſt, and ſee the *Uſe* 2.

Justice of God satisfied in Christ. In Christ the Justice of God is satisfied to the utmost, upon him was the wrath of God poured out to the full, and the whole punishment that was due to us, was inflicted upon him; hither it is therefore that we must flye for refuge: whenever we are under the sense of guilt, and under fears of condemnation by reason of sin, there is no refuge but by flying to the Satisfaction of Christ.

The end of the fourth Sermon.

SERMON

SERMON V.

Joh. 15. 13.

Greater love hath no man than this, that a man lay down his life for his friends.

I Proceed now to the seventh Proposition, which is this: It was the *compact* and *agreement* between the *Father* and the *Son*, that the *Son*, the second Person in *Trinity*, should take our nature, and in that nature become our Surety, and undertake the payment and discharge of our *debt* for us. I say this was the *compact* and *agreement* between the Father and the Son: hence is it said, *The counsel of peace was between them both, Zach.* 6. 13. Some Learned men render it, *Between those two*, that is, between the *Father* and the *Son*, the *counsel of peace* was between them both. *Inter illos duos.*

Here it may be said, How could there be such a compact or an agreement as this is between the Father and the Son concerning mans Redemption and Salvation? God is but *one*, the Divine Essence is but one, and the Divine Will but one: How then could there be this compact and agreement between the Father and the Son, since they are both one and the same God, and have one and the same essential Will? *Object.*

To this the Answer is plain, that as the *Essence* of the Father and the Son is but one, so the *Will* is but one. But for as much as the Father and the Son are considered as *distinct Persons*, so the *Answ.*

counsel of peace is said to be *between them both.* Here are *two Persons* spoken of, from which also the third the Holy Ghost is not to be excluded, but all the three Persons agree in one and the same will. Now according to the counsel of the *whole Trinity*, the Son, the second Person of the three, is to take our nature, and in that nature to become our *Surety*; hence is it said, That *Jesus is made a surety of a better Testament*, *Heb.* 7. 22. And Christ being made a Surety by virtue of the compact that was between him and the Father, he is to undertake the payment of our debt, for that is the nature of a Surety. A Surety is properly an *Undertaker*, one that undertakes anothers cause and debt. There are some *Divines* that call this *compact* between the Father and the Son, the *Covenant* of *Redemption*, and this Covenant of Redemption they describe after this sort, namely, *The Covenant of Redemption*, say they, it is the agreement between the Father and the Son, who was designed to be Mediator concerning the Elect, who are supposed to lye in sin and misery by their own demerit, together with the rest of men. I say concerning the Elect, to be converted, sanctified, and saved by virtue of the obedience of the Son as Mediator, which was to be performed to the Father, this they call the *Covenant of Redemption.* The Apostle doth plainly intimate this compact or agreement that was between the Father and the Son, *Heb.* 10. 5, 6, 7. *Wherefore when he cometh into the world he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me. In burnt-offering and sacrifice for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me)*

ἔγγυος ἀνάδοκος.

to do thy will, O God. When Christ saith here, *Lo, I come (in the volume of the book it is written of me) to do thy will, O God,* he plainly refers to that ancient Decree and Compact that was between the Father and himself. It was the Fathers will from Eternity, that the Son should take a body and offer up that body to make satisfaction for the sins of the Elect, and the Son consented to this will of the Father, and what he did in time in assuming a body, and in offering up that body, was in pursuance of that ancient Decree and Compact that was between him and the Father; therefore it is said, *In the volume of the book it is written, I come to do thy will, O God.*

The eighth Proposition is this: That Christ becoming our Surety stands *responsible* to the Law, and is liable to pay all the debt we owe to God. Hence are those expressions, that *he was made under the Law, Gal.* 4. 4. That *he was made a Curse for us, Gal.* 3. 10. To understand this, we must know that Christ is to be considered as a *common Person* as sustaining the persons of all the Elect. Look as the first *Adam* was a common person, the obedience which he was bound to perform, we were obliged unto; and therefore when he sinned, we sinned in him, and when he became obnoxious to the curse and to death by reason of sin, we also became obnoxious to the same Curse and death in him: *Rom.* 5. 12. *Wherefore as by one man sin entred into the world, and death by sin, and so death passed upon all men, for that all have sinned.* So Christ is to be considered as a *common Person*, Christ undertaking to be our *Surety*, the obedience which we were bound to perform, Christ is bound to perform, and the punishment which we

are obnoxious unto, by reason of our violation of the Law, Christ becoming our Surety, is obnoxious to the same punishment. Hence is it said of the first *Adam*, *That he is the figure of him that was to come*, *Rom.* 5. 14. The figure of him that was to come, that is, the Type of Christ: the *first Adam* is the Type of the *second Adam*. How so? As the first *Adam* was a *common person*, and all his *seed* were *comprehended* in him, and *represented* by him: so the second *Adam* is to be looked upon as a *common person*, and all his *seed* are comprehended in him, and represented by him; therefore Christ is called the *second Adam*, 1 *Cor.* 15. 45. *The first Adam was made a living soul, the second Adam was made a quickning Spirit.*

ὅς ἐστι τύπος τοῦ μέλλοντος.

Here it may be inquired, How was it that the first *Adam* was made a common person? And how was it that Christ the second *Adam* became a common person?

I answer briefly: The first *Adam* was made a *common person* by *Divine ordination* and *appointment*, and by the *Law* of his Creation, he being the *head* and *root* of all mankind: and Christ was made a *common person* partly by *Divine ordination* and *appointment*, and partly by his *own consent*.

1. He was made a *common person* by the *Divine appointment* and *ordination*, 1 *Pet.* 1. 20. *Who verily was foreordained before the foundation of the world, but was manifested in these last times.* Christ was *foreordained* before the foundation of the world to be the *Head* of the Elect.

προεγνωσμένος.

2. Christ was made a *common person* by his own *voluntary undertaking*. *I lay down my life for my sheep*, Joh. 10. 17. and *vers.* 18. he saith, *No man taketh it from me, but I lay it down of my self, I have power*

power to lay it down, and I have power to take it again. So that by the Fathers appointment and by his own free and voluntary consent, Christ became a common person.

The ninth Proposition is: Christ by the Fathers *appointment* and by his own *voluntary undertaking* becoming a *debtor* to the Law, stands *obliged* not only to perform the *obedience* which the Law requires, but also to undergo and suffer the *punishment* the Law exacts for the breach and violation of it.

How it is that Christ stands obliged to give that obedience which the Law requires, I have had occasion to open this heretofore, when I spake of that *subject*, how he was made under the Law; the other part of the assertion is, That Christ having taken upon him to be our Surety, makes himself liable to bear the punishment of the Law, that is that which I am now to speak to, and to shew how Christ bears the *punishment* which we owe to the Law: hence it is said, *That the chastisement of our peace was upon him*, *Isa.* 53. that is, the *punishment* which we deserved is laid upon Christ. This must be opened in two Particulars, to shew you how it is that the punishment that is due to us, is laid upon Christ.

1. That Christ becoming our *Surety*, the *guilt* of our sins is laid upon Christ. *Christ*, saith a Learned man, *took our sins upon him, as if so be they had been his own, and presented himself before the Tribunal of God, as being laden and burdened with the sins of all the Elect.* The Scripture confirms this in that known Text, 2 *Cor.* 5. 21. *He hath made him to be sin for us.* How is Christ made sin for us? Not as if so be there were any

sin in Christ in a way of *inhesion*; for he was a *Lamb without spot* and *without blemish*: and the Text it self doth sufficiently explain it self as to this; for it tells us, *He was made sin that knew no sin*. Therefore when it is said, that Christ was *made* sin, it is plain it was not that he had any sin inhering in him, as if there were any sin that did cleave to him. How then was he made sin? Certainly it was in a way of *imputation*, for as much as the guilt of all our sins was *imputed* to him: Christ had no sin of his own, but the *guilt* of our sins was *transferred* upon Christ: hence is it said, That *he bare our iniquities*, *Isa.* 53. and in this sense that expression of *Luther* is to be understood, *That Christ was the greatest of Sinners*: for as much as he that had no sin of his own, took upon him the guilt of all the sins of the Elect; and indeed we may well say with a Learned man: *If Christ did not take upon him the guilt of our sins, then we our selves must of necessity be guilty before God to this very day.* Christ therefore took upon him the guilt of our sins in a way of *imputation*, as our sins were imputed to him and stood charged upon him.

Maximus peccatorum.

2. The second Particular is: The *punishment* it self which guilt obligeth unto, was laid upon Christ. *Guilt* is an obligation unto *punishment*: Christ, as he took upon him the guilt of our sins, so he bare the punishment that guilt made him liable unto. *The chastisement of our peace was upon him, by his stripes we are healed*, *Isa.* 53. It is a speech of one of the Ancients: *That punishment was inflicted upon Christ that was due to us.*

Reatus est obligatio ad pœnam.

In illo facta est punitio quæ nobis debebatur.

The tenth Proposition is: That Christ taking upon him the guilt and punishment of our sins, he

he suffered the *substance* of what we ought to have suffered. This is a Proposition of great weight and moment, and will bring us nearer the very heart and spirit of the Doctrine of Christs Satisfaction. Christ did not undergo this or that punishment only, but he underwent the substance of all the punishment that we were to suffer; and as I shall shew you hereafter, he suffered the *substance* of the *torments* of *Hell* for us. It is true, there are some *circumstances* and adjuncts in the punishment of the Damned which Christ did not undergo, as namely, *Eternity* of *punishment*, the *worm* of *conscience*, *despair*, these Christ did not suffer, he could not suffer these, and yet Christ suffered the *substance* of the punishment that we should have suffered, yea he suffered the *substance* of the *torments* of *Hell* for us. *Divines* observe, that Christ in some respect suffered *idem*, *the same* that we should have suffered, and in other respects he may be said to suffer *tantundem*, that which was *equivalent*. It was not necessary that Christ should undergo all the *circumstances* and *adjuncts* of punishment that the Damned undergo; but yet he suffered the *substance* of what we ought to have suffered. To speak a little to those three *adjuncts*, that I named, of the punisument of the Damned which Christ did not suffer, I will shew first how Christ was exempted from those adjuncts of the punishment, and yet how he suffered the substance of it.

1. As for the *Eternity* of punishment: It was not necessary that Christ should suffer that, because the *dignity* of Christs *Person* was such, that it was *possible* for him to satisfie the Justice of God, and he did satisfie the Justice of God *fully*, without

suffering

suffering *eternally*. The reason why eternal punishment is inflicted on the Damned is, because they cannot suffer enough at once to satisfie *Divine Justice*; therefore what is wanting in a *present suffering*, must be made up by *duration* and *continuance*: but now it was not thus with Christ, Christ was able to satisfie the Justice of God at once; therefore it is said, *That by one offering he hath for ever perfected them that are sanctified*, Heb. 10. 14. What was wanting in the *length* and *duration* of Christs suffering, was made up two ways.

1. Partly in the *greatness* of his *sorrows* and *sufferings*. Christ suffered more grief and sorrow, as *Divines* observe, than if all the sorrows and sufferings of all men had been put together.

2. Partly by the *dignity* of his *Person*, he being the *Son* of God, and *God by nature*, yet took upon him our flesh, and gave that *flesh for the life of the world*, *Joh.* 6. 51. therefore it was not necessary that Christ should undergo that *adjunct*, the *Eternity* of punishment, because he was able to satisfie the Justice of God by his sufferings without suffering to Eternity.

2. As for that which we call the *Worm of Conscience*, which is one thing in the punishment of the Damned, Christ could not undergo that, and the reason is, because that which is called the *worm of conscience* is an inseparable adjunct of sin inhering in the person in whom it is: now Christ was most free from sin in his own person; it is true, he had sin imputed to him, the guilt of our sins was imputed to him, but he had no guilt of his own, and therefore he could not have this worm of conscience; for that which we call the worm of

conscience

conſcience is nothing elſe but conſcience *reflecting* upon a mans actions, and tormenting him upon the account of the *obliquity* and *deformity* that hath appeared in them. Now Chriſt having done nothing that was contrary to the Law, *He had done no violence, neither was guile found in his mouth*, as the Prophet ſpeaks, *Iſa.* 53. it was not poſſible he ſhould undergo the worm of conſcience, becauſe this ſuppoſeth ſin in the perſon that underwent it, which Chriſt was moſt free from.

3. As for that of *Deſpair*, ſome Divines are of opinion, that deſpair is not properly in the Damned, and the reaſon they give is this: As *hope* in the godly after the laſt Judgment ſhall ceaſe, becauſe hope ſhall then be ſwallowed up in *fruition*; ſo they ſuppoſe that deſpair ſhall ceaſe in the wicked, becauſe that perdition and deſtruction is then actually come upon them, which before they feared.

But it may be ſaid: Do not the Damned ſee that they are miſerable, and that they ſhall be miſerable for ever, and doth not this cauſe them to deſpair?

To this they anſwer: It is true, the Damned ſee themſelves in that miſery from which they ſhall never be delivered; but yet it may ſtill be doubted, whether this may be called Deſpair yea or no: and the reaſon is, ſay they, becauſe deſpair ſuppoſeth a ſenſe of ſome *future time*, but now in Eternity there is no time. The Damned have a certain knowledge of miſery that they are under, they feel it at the preſent, and therefore, ſay they, that which they do already feel they need not fear. Hence is that ſpeech of one of the Ancients: *Grief hath no fear in it, becauſe fear*

doth no longer torment the mind, when a man begins already to suffer what he did fear. But I know not whether it be worth the while to dispute, whether despair be properly in the Damned yea or no. This I am sure of, that the Damned know that they are miserable, and they know that this misery shall continue always, they know that it shall not be otherwise with them than now it is, and this is equivalent unto despair; but this is rather an adjunct of their *torment* and *punishment*, than the *substance* of it: therefore it was not necessary Christ should undergo it.

2. We say, That *despair*, as it is opposite to the grace of *hope*, so it could not be in Christ, because despair, at it is opposite to hope, speaks a *deordination*, and it would suppose some sin, which Christ was most free from; and therefore Christ, when he was in the very *axme* and height of all his sufferings, when he had lost the sense and feeling of Gods love, yet he manifested the highest faith, when he saith, *My God, my God, why hast thou forsaken me?* Though he had not the *sense* and *feeling* of Gods love, but complains that he was *forsaken*, yet he calls God *his God*, and that manifested his faith, and where there is faith, there will be hope, for *hope* is the daughter of *faith*; therefore despair was not in Christ. But though Christ did not suffer some *circumstances* and *adjuncts* of punishment that the Damned suffer, yet Christ suffered the *substance* of what we were to suffer: and this is that which I must now begin to speak unto. And here I am to shew how it was that Christ suffered the substance of what we ought to have suffered.

1. Christ made himself passible and *mortal* for our

our sakes, that is, he made himself subject to suffering and death for our sakes. Sin is the *inlet* of suffering and death: had there been no sin, there had been no suffering or death. It was sin that brought in both *suffering* and *death*: when man had sinned, God first said to the woman, *I will greatly multiply thy sorrow, and thy conception, in sorrow shalt thou bring forth children*, Gen. 3. 16. To the man he saith, *Cursed be the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life*, Gen. 3. 17. Here we see *sin* brought in *sorrow* and *suffering*, so also *sin* brought in *death*, Gen. 2. *In the day thou eatest thou shalt surely dye.* Rom. 5. 12. *Wherefore as by one man sin entred into the world, and death by sin.* Now Christ our *Surety*, that he might bear the punishment that was due to us, he put himself into a state of suffering and death for us, sin having brought in suffering and death into the world as the just demerit of it, and the curse that was due to it: Christ, I say, being our Surety put himself into a state of suffering and death for us. To understand this, we must know, that although the Son of God had assumed our nature, yet he needed not, unless he had pleased, to have subjected himself unto *suffering* and unto *death*. For Christ assuming our nature without sin, was in respect of the innocency of his Humanity, and also in respect of the personal Union exempted both from the Law of suffering and of death; but Christ becoming our *Surety*, and being to bear the whole punishment that was due to us by reason of sin, and it being the *nature* of the Curse,

1. That we should be liable to *suffering* and *death*; And

2. That we should *actually undergo* suffering and

and death; therefore Christ did voluntarily undergo both these.

1. He did *subject* himself to a *passible* and *mortal* state. And

2. He did *actually* undergo *suffering* and *death* for us.

1. Christ did subject himself to a *passible estate*; he that was above all suffering, made himself subject to suffering for our sake. Hence is it said, that he was *a man of sorrows, and acquainted with grief*, *Isa.* 53. 3. Hence also is it said, *He was tempted in all points like unto us, sin only excepted*, *Heb.* 4. 15. Christ was exposed to all manner of sufferings and temptations whatsoever excepting sin.

2. Christ did subject himself to a mortal estate for our sakes. The *flesh* of Christ, as it was united to the *second Person* in *Trinity*, who was *God*, had been immortal, had he not *voluntarily* subjected himself to death for our sakes; but that being part of the Curse, that man should become *mortal* and subject to death by reason of sin, Christ was willing to subject himself to that part of the Curse: *Dust thou art, and to dust shalt thou return*, *Gen.* 3. 19. was the *Curse* pronounced upon man for sin. *Earth thou art, and unto earth shalt thou return.* By this expression *Divines*, both *ancient* and *modern*, understand a state of *mortality* that should come upon man by reason of sin. *Earth thou art, and to earth shalt thou return*, that is, thou shalt become *mortal*. *Austin* observes that expression, *Thou art earth*, it shews, that the *whole man was changed for the worse*. Man that had been *immortal*, had it not been for sin, is now become *mortal*, by means of sin: there is nothing that

Terra es, & in terram revertiris.

Terra es, offendit hominem in deterius commutatum. Aug.

that men fear more than *death*. The Apostle tells us, That men *through fear of death are all their life-time subject to bondage*, *Heb.* 2. When man by sin was brought into a mortal state, he was always in fear and expectation of death. A man that is *condemned* doth not dye presently, but he is in a *dying condition*, and he is always in expectation of death; and a man that is infected with the *plague*, doth not, it may be, dye presently, but he carries his *deaths wound* about him: so man having sinned, he had the *matter* of death in him, he had that in him, which would certainly and infallibly bring him unto death, man having sinned brought himself into a mortal state: therefore the Lord Jesus Christ our Surety, that he might deliver us from this part of the Curse, put himself into a *state* of *mortality*, makes himself liable to death. Hence is that of the Apostle, *Phil.* 2. *He took upon him the form of a servant, and became obedient to the death, even the death of the cross*: that is, he *took our nature*, and made himself *mortal* in it. Had the *Divinity* in Christ exerted it self in its full power and strength, it could have prevented suffering and death in Christ; but it being a part of the *Curse*, that we should be subject to suffering and death, the *Divinity* did so far suspend it self, that Christ might become passible and mortal; therefore Christ who was immortal in himself, made himself mortal for our sakes. In *Rom.* 8. 2. we read of the *Law* of *sin* and of *death*. *The Law of sin is*, as *Austin* observes, *that whosoever sins shall dye, the soul that sins shall dye*. The Law of death is, *Dust thou art, and to dust thou shalt return*. Therefore man being subjected to a *state of mortality* by the Curse,

Lex peccati est ut quicunq; peccârit moriatur. August.

Curse, Christ underwent this *Curse* for us, *Heb.* 2. 14. *That through death he might destroy him that had the power of death, that is, the devil. That through death he might destroy him*, &c. The end why the Son of God assumed our nature was, that he might *suffer* and *dye* in it; he so assumed our nature, as that being in our nature, he might become passible and mortal in it. *Ought not Christ to have suffered these things? Luk.* 24. He that would be our *Surety* and pay *our debt*, must suffer and dye for us; and therefore that Christ might fully discharge our debt, he was pleased to put himself into a state of suffering and death.

Use 1. Learn from hence, in the first place, the *infinite love* of *Christ*, that Christ who was *free*, would become our Surety, and bring himself under *bonds* for us, and make himself liable to the Law and to the penalty of it for our sakes; yea not only so, that Christ who was most free, would take upon him the payment of our debt, but that he who in some respect was the *Creditor*, and had the *debt* owing to him, should yet in *another respect*, and in a wonderful way of *dispensation* become the *Surety*, and pay the debt for us. Consider Christ as *God*, sin was an offence against him as well as against the other Persons of the *Trinity*, and Christ might have demanded and exacted punishment from men; but yet Christ in a wonderful way of dispensation, by assuming our nature, and bearing the punishment due to us in it, would become our Surety, and pay the debt that was owing to himself. Have we not reason here, with the Apostle, to cry out, *O the depth! O the heights and depths, and lengths and breadths of the love of Christ!* that when Christ might have demanded

manded satisfaction *from us*, he was pleased to take our nature, and make satisfaction for us.

This shews us the *great happiness* and the *singular priviledge* of *Believers*, who have an interest in Christ. The priviledge of Believers lies in this, That Christ who is their Surety, hath undertaken to satisfie and discharge their debt for them. Now if the debt of punishment which we owe to Divine Justice be already satisfied, if the punishment which we owe to Gods Justice be already undergone, Divine Justice can demand no more: this consideration may be of unspeakable use and comfort to us when we come to be under *agonies* and terrors of conscience. Those that truly belong to God may sometimes have such thoughts as these are: What if I should be put to lye under the wrath of God? What if the torments of the Damned should be inflicted upon me? Holy Souls themselves have had some sips and tastes of Divine wrath. Now that which may be of unspeakable comfort in such a case is this: If thou be a true Believer, if thou hast closed with Christ by faith, thou hast already suffered punishment in Christ thy Head, thou hast after a sort *satisfied* Divine Justice, and born the torments of Hell in Christ thy Head. *Paul* said, *I am crucified with Christ*, *Gal.* 2. 20. I am crucified together with Christ, *concrucified*. When Christ was crucified, we were crucified together with him. Christ suffering the punishment in our nature, which was due to us, it is in Gods account as if we had suffered. Hence it is said, *He was made sin for us*, and *we are made the righteousness of God in him*. Now thou that art a true sincere Believer, who lovest Christ, and prizest him above all the world, if thou hast

Use 2.

συνεσταύρωμαι.

2 Cor. 5. 21.

already suffered the wrath of God and the torments of Hell in Christ thy Head, it is to be hoped thou shalt not be put to suffer it in thy own person. *Who shall condemn*, saith the Apostle, *it is Christ that hath dyed, Rom.* 8. 33. If Christ hath *dyed*, thou shalt not dye; and if Christ hath been *condemned*, thou shalt not be condemned.

Use 3. This shews the unspeakable misery of such who have no interest in Christ, and no part in his Satisfaction. Their misery appears in this, That they are *liable* to bear the punishment of their own sins. As this is the singular priviledge of Believers, that they are exempted from punishment, because Christ their Head and Surety hath born it for them: so this is the unspeakable misery of all Unbelievers, of all such as lye out of Christ, that they are liable to bear the punishment of their own sins, because they have no interest in that person that should take off this punishment from them. The misery of all Unbelievers and such as lye out of Christ, appears from these two considerations.

1. Because the *Sentence* of the *Law* stands in full force against them, that *Law* that says, *The soul that sins shall dye. The wages of sin is death.* That Law is still in force against them; and if they have not a Surety to bear this penalty of the Law for them, they are liable to it themselves. The Law exacts *death* from the *sinner*, therefore thou must either dye in thy own person, or in a Surety; for the *sentence* of the Law cannot be *reverst*, that saith, *The soul that sins shall dye.*

2. *Divine Justice* calls for *punishment*. The *Nature* of God, as he is a holy and just God, inclines and obligeth him to punish sinners; therefore

fore if Divine Justice do not find out some other way to be satisfied in, it will satisfie it self upon the Sinner himself. In how sad a case is every person that is found out of Christ! he is already condemned by the Law, and is in danger of being arrested and seized upon by Divine Justice every moment. O how doth it concern us all to secure our interest in Christ to get a part in his Satisfaction! for as much as unless we can obtain an interest in Christ as our Surety, to satisfie the Law and Divine Justice for us, we are liable to bear the punishment which our sins deserve, and to make satisfaction in our own persons.

The end of the fifth Sermon.

SERMON VI.

Joh. 15. 13.

Greater love hath no man than this, that a man lay down his life for his friends.

I Now proceed to that which remains: The second Particular therefore is this, That Christ did not only make himself *passible* and *mortal* for us, but Christ did *actually* undergo *suffering* and *death* for us: This I shall open in several Particulars.

1. Our Lord Jesus Christ, that he might bear the punishment of our sins, underwent all manner of sufferings in his *body* for us, he suffered *hunger, thirst, wearineſs, pain, grief*, and the like, *Isa.* 53. 4. *He hath born our grief, and carried our sorrows:* and *verſ.* 7. *He was oppreſſed, and he was afflicted.* Whatever *preſſures* and *loads* of afflictions we may feel, Christ felt the same, yea he hath felt them in a far greater measure than we do. It was part of the Curse pronounced upon *Adam* after his Fall, *Curſed is the ground for thy ſake, in ſorrow ſhalt thou eat of it all the days of thy life, thorns alſo and thiſtles ſhall it bring forth to thee*, *Gen.* 3. 17, 18. By these expressions, *Learned men* observe, That all the *miſeries* and *calamities* of this life are set forth; this was part of the *Curſe*, that man should be subject to all the miseries of this life, the miseries that we all feel and experiment, such as *hunger, wearineſs, pain*, and the like. Now that being part of the *Curſe*, that we should be subject

to

to all these miseries, Christ underwent the miseries that we are subject unto.

2. Christ was *exposed* unto, and suffered *shame, ignominy, contempt*, and *reproach* for our sakes. Hence was it, that he was arraigned and condemned as a *Malefactor* by an *earthly Judge*: hence it came to pass, that he was *buffeted, reviled, spit upon, crowned with thorns, mocked, derided, crucified between two thieves*, all which circumstances were matter of great reproach and contempt, and all this our Saviour bare as the punishment of our sins, and we cannot have a *just* and *due* contemplation of the sufferings of Christ, what they are in themselves, nor make the right use of them as to our selves, unless we apprehend, that whatever Christ suffered, he suffered it as the punishment for our sins. We read in the *History* of the Gospel what shame and contempt was poured on our Saviour, in his being buffeted, spit upon, derided, mocked, and crowned with thorns; but I fear there are too few that consider, that he bare these things as the just punishment of our sins. We read this as a History, and that is all; but if we look upon this with a *spiritual eye*, we ought to consider, that our Saviour bare all this as the just punishment of our sins; for shame and contempt is one part of the *punishment* due to sin. Hence is it, that when the punishment of the wicked is described at the last Day, it is described by this, *Some shall rise to shame and everlasting contempt*, *Dan.* 12. 2. so that shame and everlasting contempt is part of the punishment that is due to sin. Now then our Saviour bearing the *whole punishment* of our sins, hath born that *shame* and *contempt* that we deserve. Hence are those

expreſſions, *Iſa.* 50. 6. *That he gave his back to the ſmiters, and his cheeks to them that plucked off the hair, he hid not his face from ſhame and ſpitting.*

3. Chriſt ſuffered in his *Soul*, as well as in his body, for us; yea, our *Saviours* ſufferings in his Soul were his *greateſt ſufferings*. Though the ſufferings of his *body* were *great*, yet the *ſufferings* of his Soul were by far the greateſt ſufferings, *Joh.* 12. 27. *Now is my ſoul troubled.* Mat. 26. 28. *My ſoul is exceeding ſorrowful.* The *Papiſts* and ſome others will not admit theſe ſufferings of our *Saviour* in his Soul, they make the main of Chriſts ſufferings to be in his body. But the *Scripture* is clear in this, That Chriſt ſuffered in his *Soul* as well as in his *body*; and it was moſt neceſſary, that Chriſt, who was our Surety, ſhould ſuffer in his Soul as well as in his body: and the reaſon is, becauſe *Adam* did *primarily* and *principally* ſin in his ſoul: *ſin* firſt *began* in the *ſoul*; and therefore it was meet, that Chriſt ſhould *primarily* and *principally* ſuffer in his Soul that puniſhment that was due to us for our ſins. It is the obſervation of a *Learned man*, Chriſt, ſaith he, is to be conſidered under the notion of a *Surety*, or *Undertaker* for us: Thence, ſaith he, it follows, that his *body* was conſtituted and appointed as a Surety for our *body*, his *Soul* was conſtituted a Surety for our *ſouls*: ſo that Chriſt was to ſuffer that puniſhment in his *Soul*, that we were to ſuffer in our *ſouls*, and Chriſt was to undergo that puniſhment in his *body*, that we were to ſuffer in our *bodies*; and if we ſhould ſuppoſe, that our Saviour had not ſuffered that in his Soul which we ſhould have ſuffered, but only hath ſuffered ſuch grief as belongs to the ſenſitive part, then it would follow, that the

Soul

Soul or Spirit that is in us, is not yet *redeemed*, for what Christ hath not born for us, doth remain still for us to suffer and to be undergone. If therefore Christ suffered nothing in his *Soul* of what the Law of God and Divine Justice would inflict upon our *spirits* and *souls* as the punishment of sin, it remains still to be undergone by us. But much more sweet and comfortable is that speech of *Ambrose*: *My mind or spirit is crucified in Christ*, the meaning of which I take to be, That the punishment which was due to my *mind* or *spirit* is laid upon Christ, and I having suffered that in my *mind* or *spirit*, in Christ my *Head*, which I deserved to suffer, I hope hereby to be set free from that punishment. Christ, I say, suffered in his Soul: hence is it said, that Christ *was smitten of God*, *Isa.* 53. 4. We did esteem him *stricken, smitten of God*, and it pleased *the Lord to bruise him, and to put him to grief*, *vers.* 10. Christ was *stricken of God*, immediately stricken in his Soul, *Psal.* 69. 26. *They persecute him whom thou hast smitten.* Mat. 26. 31. *I will smite the shepherd.* If Christ was smitten of God, how should that be but immediately in his Soul? Hence is that of one of the Ancients: *God*, saith he, *was justly angry with us for our sins, and Christ interposing himself as the middle person, took off the stroke, and bare the punishment that hung over us.* Neither may it seem strange to us, that our Saviour should suffer in his Soul, for as much as he was pleased to take upon him the guilt of all our sins. It is a memorable passage of a late modern Divine: *The guilt*, saith he, *of all our sins, wickednesses, and most hainous offences, which from the beginning of the world to the end of it have been committed by any of the Elect, all*

Mens mea in Christo crucifixa est. Ambr.

Dickson. Torrapudk Sacr.

these were imputed to one Christ, altogether, and all at once; and although Christ by taking the guilt of all these sins upon him, did not pollute or defile that holy Soul of his, yet nevertheless he did burthen his Soul with them, by obliging himself to suffer the punishment that was due to the sins of the Elect, as if to be those very sins had in some sort been his own sins. Now, saith he, *whenas we see the most profligate and impure sinners, lyars, thieves, adulterers, and the like, when we see these, they cannot patiently hear themselves to be called lyars, or thieves, or adulterers, though guilty of such enormous crimes, although it is manifest that they are guilty of them, neither can they bear the shame and disgrace of their own guilt that yet doth manifestly lye upon them; with how great a grief and passion of mind, with how great a darkening of that sanctity and glory that was in our Saviour, must we suppose that Christ did take upon his shoulders this most noisom dunghil of all our sins, than which nothing could be more abhorring from the purity and sanctity of nature!*

4. Christ suffered *death* it self for us: hence is it said, *That he tasted death for every man*, *Heb.* 2. 9. Nothing less than *death* could satisfie the Law, the sentence of the Law was, That *the soul that sins shall dye*; therefore he that will be our surety, and bear the punishment due to us, must undergo death it self for us. Some of the *Papists* tell us, That such was the dignity of Christs person, that the least drop of his Blood, the least tear, the least sigh of his heart would have been sufficient to redeem us. But our *Divines* do well answer: To what purpose then were all the rest of Christs sufferings, his *temptations*, his *grief*, his *reproaches*, and all that which he underwent both in

in his life and death? If one *drop* of Christs blood had been sufficient to redeem us, then all the rest that Christ suffered, must needs be supposed to be superfluous and unnecessary. But we must know, that notwithstanding the dignity of Christs person, the Law requires *death*, *In the day that thou eatest thou shalt dye the death*: therefore *Divine Justice* demanded the same punishment to be undergone, which was threatned by the Law; therefore *death* being threatned by the Law, nothing less than death would satisfie *Divine Justice*. The Apostle tells us in the Epistle to the *Hebrews*, That under the *Law*, without shedding of blood there was no *remission*; the *sacrifice* must be *killed* and *slain* before there could be remission of sins. Christ therefore being the *true Sacrifice* for our sins, he was to be *slain* and put to death, before remission of sins could be obtained for us. It is true, there were many advantages that did accrue by the *dignity* of Christs person, some of which are such as these, which *Divines* mention.

1. That the death of *one* should be sufficient for the Redemption of so many. If Christs person had not been of that *dignity* and *worth*, it could not have been supposed, that the death and suffering of *one person* would have sufficed for the Redemption of *so many*. It is well observed by one of the Ancients: *If Christ had not been God, how could he alone have been sufficient to have been a price for our Redemption?* Therefore there is that advantage which ariseth from the dignity of Christs person, that the excellency of his person is such, he being an *infinite person*, that he is able to make satisfaction for all.

2. The *dignity* of Christs person made the death

death of Christ to be *meritorious*; for what may we not suppose, that so great a Person, who was of equal Majesty and Glory with the Father, should not merit at the hand of his Father?

3. The dignity of Christs person was available as to this, That some *circumstances* of *punishment*, which were not fit for him to undergo, Christ undergoing that which was *equivalent*, might be omitted; as one *circumstance* which *Divines* mention is this, namely, That the torments of Hell, which were to be suffered and undergone by us in the next life, were suffered and undergone by Christ in this life. These advantages did accrue from the dignity of Christs person; yet notwithstanding this dignity of Christs person, he that was to be our *Surety* was to undergo the *substance* of that punishment that we were to undergo. Now *death* being the punishment that was to be suffered by the transgressors of the Law, as being threatned by the Law, Christ being our Surety, was to undergo and suffer death for us.

5. Christ did not only undergo *natural* death, but he also tasted of *supernatural* death, and so by consequence suffered the *pains* and *torments* of Hell for us. Christ suffered the *whole* curse of the Law as to the *substance* of it. Hence is that of the Apostle, *Christ hath redeemed us from the curse of the Law, being made a curse for us*, Gal. 3. 13. Now the *Curse* of the Law was, *In the day that thou eatest thou shalt dye the death:* or as it may be rendred, *In dying thou shalt dye*, that is, *thou shalt dye doubly*, thou shalt dye a *twofold death*, thou shalt dye *naturally*, and thou shalt dye *spiritually*, thou shalt dye a *natural death*, in having thy *soul separated* from thy *body*, and thou shalt dye a *spiri-*

tual

tual death, in having thy ſoul ſeparated from me. Therefore it is well obſerved by one of the *Ancients*, I think it is *Ambroſe*'s obſervation; Therefore, ſaith he, it was ſaid to *Adam*, *In dying thou ſhalt dye*, or as it is rendred, *Thou ſhalt dye the death*, and not ſimply, *Thou ſhalt dye*, becauſe the death here ſpoken of concerns both *ſoul* and *body*. Now then as *Adam*, and we in him, became ſubject to a double death, one of the body, the other of the ſoul: So our Saviour being pleaſed to be our Surety, ſubjected himſelf to a double death for our ſakes, to a *natural* death, and to a *ſupernatural* death.

1. To a natural death, the *ſeparation* of his *humane ſoul* from his *body*.

2. To a ſupernatural and ſpiritual death, the *ſeparation* of his *ſoul* for a time from the *comfort* of Gods *preſence*. Hence is it that we read, that our Saviour did not only ſuffer *death* in the Singular number, but he underwent *deaths* in the Plural number, as if it were intimated, that there was a *double* death that he ſuffered, *Iſa.* 53. 9 *He made his grave with the wicked and with the rich in his death*, in the *Hebrew* it is in his *deaths* in the Plural number; and this was not without ſome ſpecial Myſtery in it, as ſome Learned men conceive: yea, there is a *judicious Divine* that ſaith expreſly, he is perſwaded, that both kind of *deaths*, *natural* and *ſupernatural*, are intimated by that expreſſion, when it is ſaid, *He made his grave with the rich in his deaths*. Our Saviour underwent therefore a double death, a natural death and a ſupernatural death. That our Saviour ſuffered the firſt death, a natural death, a ſeparation of his humane ſoul from his body, that we do all know and believe.

Now

Now that he tasted of the *second death*, or supernatural death, the separation of his soul from God (taken in a right sense) that I must speak unto. To understand this we must know, that the soul may be said to be separated from God two ways.

1. By a *voluntary aversion* from God by sin, this was not in our Saviour, and could not be in him, his will did always *firmly* and *inseparably adhere* to God even in the midst of his greatest sufferings. It is true, this is part of the punishment of sin in us, namely, that our wills are turned aside from God, *Adam voluntarily* deserting of God, this is now part of the punishment that is come upon him, that he is now *left to himself*, and thereupon there is an *aversion* of his will from God, and this is that which we call *spiritual Death*, when the will declines and turns from God, the *chief Good*. But this kind of *death* could not be in our Saviour, and the reason is, because he that was to bear the punishment of all other mens sins, must necessarily be supposed to be without all sin himself. Christ could not have been a Surety for our sins, born the punishment of them, if he had not been without all sin himself. This aversion of the soul from God, as it is the *punishment* of sin, so it is in it self a sin. Now Christ so bears the punishment of our sins, as that he himself is still without all sin in a way of *inhesion*. Christ hath the guilt of our sins laid upon him by way of imputation, but he hath no sin in him by way of *inhesion*.

2. The soul may be said to be separated from God in a way of *deprivation*, namely, when the soul is deprived of the *comfort* of Gods *love* and *presence*. Now this our Saviour did undergo, he

was

was deprived of the *comfort* of his Fathers *love* and *presence* for a time, as we shall shew more hereafter. *Psal.* 88. 14. *Lord, why castest thou off my soul? why hidest thou thy face from me?* This is spoken in the *letter* in the person of *Heman*; but *Learned* men conceive, that Christs sufferings are here represented to us under these expressions: *Lord, why hidest thou thy face from me?* Gods face was hid from Christ for a time, that so it might not be hid from us for ever. And this was the *spiritual death* that our Saviour underwent, not a death *in sin*, which *we* are all subject to; not any *aversion* of his will from God, but *desertion* of God in point of *comfort*; to be *deserted* and forsaken of God, as our *Saviour* was, is in some sense the *spiritual* death of the soul. It is a good speech of one of the Ancients: *That is not death so properly that separates the soul from the body; but that is most properly death, which separates the soul from God.* God is *life*, life it self; he therefore that is separated from God must needs be dead; as the body lives from the soul, so the soul, *ut beatè vivat*, that it may live happily, must live from God. Hence are those expressions of *Austin: The life of the body is the soul, but the life of the soul is God; the body dyes, when the soul recedes from it, and the soul dyes, when God recedes from it.* Therefore when our Saviour was so far *forsaken* and *deserted* of God for our sakes, as to have no *sensible taste* of his *love* and *favour* for a time, in this sense he underwent spiritual and supernatural death for us.

6. The sixth Particular which follows upon this is, That our *Saviour* tasting of *supernatural death* for us, he did in so doing undergo the *very*

pains

pains of Hell for us. Hence are those expressions, *Psal.* 116. 3. *The sorrows of death compassed me, the pains of hell got hold of me, I found trouble and sorrow.* So likewise, *My soul is heavy to the death, Mat.* 26. 38. It is a great expression which we have, *Act.* 2. 24. *Having loosed the pains of death,* or *the sorrows of death.* The *Greek* word properly signifies the *sorrows* of a *travailing* woman, and what were these sorrows? Those which he had in the Garden, when he was in his *Agony*, and when he sweat *drops* of *blood*, and those which he had upon the Cross, when he cryed out, *My God, my God, why hast thou forsaken me?* These are called the *sorrows* or *pains* of death, but indeed they were the sorrows or pains of Hell; and therefore the *vulgar Latin* renders it, *the pains of hell*, because in these sorrows our Saviour did not only taste of the *sorrows* of *natural death*, but he also tasted of the *sorrows* of *supernatural death*, that is, of the pains of Hell. Hence is it, as *Learned men* have observed, That the *sufferings* of Christ, and those *great sorrows* that he underwent, are set forth in such a variety and multitude of expressions in the *Scripture*, that sometimes they are set forth by the *grave*, by *darkness*, sometimes by the land of *oblivion*, sometimes they are called *wounding*, *killing*; sometimes they are set forth by his being *forsaken*, forsaken of his *friends*, of his *kindred*, yea of *God* himself: sometimes they are called *debts*, *afflictions*, *tempests*, *solitude*, *prison*, *cuting off*, *abjection*, *treading under foot*; all which, and many more which the Scripture is full of, sets forth those most *perfect*, *consummate*, and *compleat* sorrows and pains which our Saviour did suffer and undergo for our sake. In *Psal.* 22. which is certain-

λύσας τὰς ὠδῖνας τοῦ θανάτου.

certainly a *Prophecy* of Christ, and a description of his sufferings, we have these sufferings notably set forth, in *vers.* 1. *My God, my God, why hast thou forsaken me?* and *vers.* 14. *I am poured out like water, all my bones are out of joynt, my heart is like wax, it is melted in the midst of my bowels, my strength is dryed up like a potsherd, and my tongue cleaveth to my jaws, and thou hast brought me into the dust of death.* He that thinks this is spoken of some *ordinary sufferings*, which are common to other men, must needs have a very *slender consideration* of these things, certainly they are more than *common ordinary* sorrows that drew such *expressions* from our Saviour, in whose *person* here the Psalmist speaks: our Saviour then tasted of *supernatural death*, he did undergo the *pains* of *Hell* for us. Now that I may unfold a little more particularly and distinctly how it was that Christ suffered the *pains* and *torments* of Hell for us, I must do it in some particular Propositions, and I would speak of this a little for these two ends.

1. That we might more fully understand what it was that we *deserved* by our sins.

2. That we might admire the love of Christ so much the more, that he should suffer such pains and torments for us, that we might be delivered from them.

1. Our Saviour suffered the greatest and most inexpressible *dolors*, *anxieties*, and *perplexities* in his *mind* for us, and yet without sin: no *sorrows* were ever like to his *sorrows*. Hence is that expression, *Mark* 14. 33. *He began to be sore amazed, and to be very heavy*; or, *He began to be afraid and grievously troubled.* The first word properly signifies to be *struck with fear*, or to be *astonished with* ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν.

fear,

fear, our Saviour was as a person *astonished*: this is the proper import of the word. This *amazement*, as we express it, was such a *passion* as was stirred up in our Saviour, by which (from the *sudden commotion* of all the faculties of his Soul) he was as a person astonished, all over in a fear, astonished at the greatness of the things he had to suffer: neither did this astonishment speak any imperfection of Holiness in the humane nature of our Saviour, but only demonstrated the greatness of his sufferings; for it is possible, that the *mind* by some *sudden* and *vehement* commotion from some *terrible* object, may be so occupied and taken up, that there may not be the *free exercise* of the thoughts for the *present*, and yet this without sin: this was the case of our Saviour, he was like a person astonished at the greatness of the sufferings that he was to undergo, and that he saw coming upon him, all the faculties of his Soul were moved and stirred in him at the *torrent* of Divine wrath that he saw ready to break in upon him.

2. The second word used by the Evangelist is, *He began to be amazed, and very heavy.* This word is well rendred by our *Translators*, *very heavy*; for I find that *Phavorinus* renders the *Substantive*, *sadness* of soul, *He began to be amazed, and very sad.* Now concerning this *fear* and this *grief* that our Saviour underwent, I shall speak more particularly hereafter; but before we proceed to that, I shall make some use of what hath been already opened.

ἀδημονία σκυθρωπότης ψυχῆς. Phavorinus.

Use 1. Learn from hence in the first place, how great an *evil* sin is, nothing shews more *clearly* what an evil sin is, than those great *sorrows* and *sufferings* of our Saviour, that God should cast so innocent a per-

a person as Christ was in himself, meerly because he was our *Surety*, and took upon him the *guilt* of our sins, into such great *sorrows* and inexpressible *dolors* both in soul and body, this shews what an infinite evil sin is, and how much God hates it, and what it is that we deserve by it. We may slight sin, and think it a light and trivial thing; but O let us stand by the Cross of Christ a while, and see what it was that the Son of *God* and *God* suffered in our nature: consider what *grief*, what *anguish*, what *trouble* and *perplexity* of soul he underwent, and then we shall see that God doth not look upon sin as such a *slight* and *trivial* thing whatever we may do. Would God have exposed his own innocent Son who was so *near* to him, who was so *tenderly beloved* by him, who always pleased him, and who never offended him, to so much *ignominy*, to so much *contempt* and *shame*, to so much *pain*, *grief*, and *sorrow*, had he not hated sin infinitely, had not his soul been infinitely set against it? O when we find our hearts begin to play and dally with sin, it is good for us to *soak* our hearts in the *meditation* of Christs sufferings, to take a turn at the *Cross* of Christ, and behold the *Son* of God *incarnate* made a *spectacle* to men and Angels, and bearing the *wrath* of God to expiate the guilt of our sins.

Learn from hence what remains still to be suffered by *Unbelievers*, those *dolors*, those *sorrows*, those *torments* of soul and body; that *death* which Christ hath not suffered for them remains still to be suffered by them in their own persons, for the sentence of the Law must take place: therefore unless thou have suffered in a surety, thou art liable to suffer in thy own person; the sentence *Use 2.*

of the Law is, *In dying thou shalt dye, dye naturally* and *dye spiritually*, taste of *natural* and *supernatural* death; therefore unless thou have suffered this in a surety, thou art liable to suffer this in thy own person. Now all Unbelievers, who are guilty either of *positive*, or *negative unbelief*, have no part in Christ or his sufferings.

1. They who are guilty of *positive* unbelief, such as *reject* Christ, and will have nothing to do with him, as they said, *We will not have this man to reign over us*, these have nothing to do with Christ and his sufferings.

2. Such as are guilty of *negative* unbelief, such who do dot believe on Christ, who do not close with him, who do not embrace him by a lively faith, all such have no part in Christ and in his sufferings; therefore it necessarily follows, that that which Christ hath not suffered for them, remains still to be suffered by them in their own persons, *Joh. 3. ult. He that believeth not on the Son shall not see life, but the wrath of God abideth on him.* O how should this make every soul of us to tremble, lest we should be found out of Christ! Canst thou bear the terrour of the first death, when the *sting* of it is not taken away? Or canst thou bear the fear of *supernatural* death, to have thy soul separated from God for ever? If thou hast not a part in Christ and in his death, thou art liable to both these, to the terrours of natural death, and to the terrours of supernatural death. O let us not think it an *indifferent* thing, whether we get a part in Christ yea or no; certainly God did not put his innocent Son to suffer all these things, we have heard of, in vain; and certainly, if the Gospel be true, Christ hath suffered all

these

these things; and if Christ hath suffered all these things, then all of us did stand in need of them; and if we need them, it concerns us deeply to make sure our part and interest in them.

The end of the sixth Sermon.

SERMON VII.

Joh. 15. 13.

Greater love hath no man than this, that a man lay down his life for his friends.

I Come now to speak particularly of that which was formerly mentioned in the general, and here we shall shew

1. How it was that our Saviour suffered *fear*, and what the *fear* was that he underwent.

2. I shall shew how it was that he suffered *grief*, because these are the *two things* which the Evangelist insists upon in the *Text* formerly mentioned, *Mark* 14. 33.

1. Our *Saviour* was afflicted with *sore fear*, yea he was even *overwhelmed* and *oppressed* by *fear*, yet *without* sin: hence is that expression of the Apostle, *Heb.* 5. 7. *He was heard in that he feared.*

Object. But here it may be said, What was that *fear* that our Saviour was struck with, when he is said to be *amazed* with fear, or *astonished* with fear?

Answ. I answer, It was the *fear* or *horror* of *Divine wrath* due to us for our sins. Certainly it was not a corporal death that our Saviour feared so much; many of the *Martyrs*, by the Grace they had received, were much carried above the fear of a *corporal death*; much more may we suppose, that the *perfect* and *consummate* Grace that was in the heart of our Saviour, would have carried him above the fear of a natural death: but it was the

fear

fear of Divine wrath that he was ſtruck with; therefore is it that he crys out, *Father, if it be poſſible, let this cup paſs from me.* What was this cup? Certainly the cup of Divine wrath, as I may ſhew you more hereafter: this then was that which our Saviour feared, the *wrath* of God. *Fear*, ſays a Learned man, *was caſt into the humane nature of our Saviour, which being a creature, fear might poſſeſs it, leſt it ſhould be ſwallowed up of an angry God, who did exact as much as rigid juſtice ought or could require from ſo great a perſon who was the Surety or Undertaker.* Our Saviour knew right well that he was to bear, not the guilt of *one* or *two* or a *few* ſins, not the guilt of ſome leſſer ſins only, but the guilt of the greateſt ſins; he knew that he was to bear the guilt, not of the ſins of ſome of the Elect only, but the guilt of all the ſins of all the Elect; what a *torrent* then, or *ſea* rather of wrath muſt our Saviour needs ſee coming on his moſt holy Soul, when the wrath of God, which was due for the ſins of all the Elect, was like to come upon him at once? Well therefore might he be *afraid.* If it be poſſible for *Satan* to *aggravate* and *blow up* the guilt of a *little* ſin (as we would account it) in the eye of a mans conſcience, ſo as it ſhall ſeem the greateſt ſin in all the world, as certainly he can, and thoſe that have to do with troubled conſciences, know how often he doth it, and ſuch a ſin is ready to make a ſoul to deſpair, unleſs Divine Grace do ſtep in and help it; into what a conſternation then may we well ſuppoſe the humane ſoul of our Saviour to be caſt, when the ſins of all the Elect, the moſt great, horrid, and hainous ſins, as well as the leaſt, were bound upon him by the omnipotent hand of God

his Father, and he knew he was to answer for them all? well might our Saviour *fear* in this case. Neither is it to be wondred at, that our Saviour should be thus struck with fear and astonishment, if we consider that Christ did not only take our *nature*, but he took the *infirmities* of our nature, namely, such as were *inculpable* and without sin, and he also assumed our *natural affections*, as *grief*, *sorrow*, and the like. It is *natural* to the creature to *fear* and *tremble* at the *sight* and *presence* of an *angry God*: thus we read how the *rocks* clave in sunder, and the *mountains* have trembled when God hath shewn forth the *terribleness* of his *Majesty*; and it is *natural* to men, when any terrible object presents it self, and some evil approaches, although it be not as yet inflicted, especially when some such evil approches, as is greater than a mans strength, to fear and be astonished: therefore our Saviour having the *verity* and *truth* of our nature in him, and having the *verity* and *truth* of *humane passions* in him, yet without sin, having the most terrible object that ever was, set before him, and that which would have been too great for him to bear, had he been but *mere man*, and that is the *wrath* of the *great God* due to the sins of all the Elect, well might he be astonished and fear.

2. Our Saviour was oppressed with *grief* and *sorrow* as well as *fear*. *Fear* is such a *passion* as ariseth from some *imminent* or *impending* evil, *grief* is a passion that ariseth from some *present* or *inflicted evil*. Fear is the *expectation* of some *future evil*, grief is that which ariseth from the *sense* of some *present* evil. Now our Saviour had not only *fear*, but *grief*; he *felt* that in his most

holy

holy Soul which was cause of greatest grief and sorrow to him. This is set forth by the Evangelist Matthew, Mat. 26. 37. *He began to be sorrowful and very heavy.* He began to be *grieved* and *very heavy.* The Greek word is a *full* and a *significant* word. The *Criticks* in the *Greek* Tongue render it by other words, which signifie to be in an *agony*, to be *very much grieved.* Our Saviour was in an agony of sorrow, oppressed and overwhelmed with *sorrow*; and therefore it follows in the next words, *He began to be grieved, and very heavy*, and he said to them, that is, to his Disciples, *My soul is exceeding sorrowful.* So great was our Saviours *sorrow*, that he could not *contain* himself, he must needs *vent* his sorrow, by telling it to his Disciples: I say, our Saviour seeks a *vent* for his sorrow, by acquainting his Disciples how *great* his *sorrow* was, he saith to them, *My soul is exceeding sorrowful.* There are many *holy Souls* that will bear great sorrows, and undergo many burdens and temptations, and yet declare them unto none. Certainly, had our Saviours sorrows been but *common* and *ordinary*, he would not have complained of them to his Disciples; but so great was his sorrow, that he is fain to seek for a little ease, by venting himself to his Disciples. And what is it that he saith? *My soul is exceeding sorrowful.* My soul is *sorrowful on every side*, so the word properly signifies, my soul is environed or compassed about with sorrow, sorrow and grief possess me all over. Yet that is not all, but he adds farther, *My soul is exceeding sorrowful, even unto death.* So great was his grief and sorrow before he came to the Cross, and the sufferings that he underwent there, that the *greatness* of his

ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν. ἀδημονεῖν, ἀγωνιᾶν, τὸ λίαν λυπεῖσθαι.

περίλυπός ἐστιν ἡ ψυχή μου, undequaque, tristis est anima mea.

grief and sorrow had almost brought him to death before-hand; yea, we may well suppose, that had not our Saviour had the *power* of the *Divinity* to support him, the strength of his sorrows in the *Garden*, before he came to the Cross, might have taken away his *natural life*. He saith, his soul was *heavy to the very death*. We see how many are killed with grief, when grief and sorrow rises to a great height, many have had their natural spirits suppressed, and *dyed* away under it. Now our Saviours sorrows did far exceed the sorrows of all other men: yea, if all mens sorrows were put together, our Saviours sorrows exceeded them all; and the reason is, because he sustained the person of all the Elect, and he bare the punishment, not only of a few sins, but of all the sins of all his people at once. Therefore if he had not had the power of the Divinity to have supported him, the *greatness* of his sorrows might have sunk him, and brought him down to death; but having other things to suffer upon the *Cross*, besides those things he suffered in the *Garden*, he was not sorrowful unto *death absolutely*, that is, not sorrowful so as to *dye* in and by those sorrows; but yet he was *sorrowful next* to *death*, setting aside death it self, his sorrow and grief in the Garden was so great, as it could not have been greater, even in death it self, *My soul is sorrowful unto death*.

Thus I have shewed how our Saviour suffered a great deal of *anxiety* and *perplexity* in his mind in respect of *fear*, in respect of *grief*; but this is only in general. But to come a little nearer the matter, and the thing it self.

2. Our Saviour conflicted with the sense of Gods *wrath* in his soul. I have shewed how he suffered

suffered the greatest *anxiety*, *perplexity*, and *grief* in his mind. Now I shall shew how the great *sorrows* our Saviour underwent did arise from the conflict he had with Gods wrath in his soul, *Mat.* 26. *Father, if it be possible, let this cup pass from me.* What cup was this? Truly the cup of Divine wrath. *The cup of God is the wrath of God, the wrath of God is the just revenge which is inflicted by a just Judge for our sins*, and this is the cup our Saviour drank of: our Saviour, that he might bear the punishment that was due to us for our sins, tasted of the wrath of God, conflicted with the sense of Gods wrath. The better to take in this we must consider, that the sense of Divine wrath is *part* of the *punishment* that is due to us for our sins, yea it is a *principal* part of the punishment, and a great part of the pains and torments of Hell consists in it. It is a speech of *Luther*: *The greatest temptation of all others, is that temptation by which God is set in direct opposition to a man, and appears contrary to him. This temptation*, saith he, *is an unsupportable temptation, and is properly Hell it self*, and no man can tell how great this temptation is, but he that hath felt it. Now when a man is under the sense of Gods wrath, he apprehends God to be contrary to him, and to be set in direct opposition against him, and as was said, this is part of the punishment that is due to us for sin. Observe what is spoken to this purpose, *Rom.* 2. 8, 9. *But to them that are contentious, and obey not the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doth evil.* The Apostle is here speaking what is the punishment that shall come upon men for sin, now he describes it by this,

Calix Dei, ira Dei est, ira Dei justa est vindicta quae imponitur à justo Judice.

Qui Deus contrarius homini ponitur.

this, *Indignation and wrath, tribulation and anguish.* Now by these expressions, *indignation and wrath, tribulation and anguish*, I conceive the Apostle doth not only intend the *effects* of *Divine wrath*, all the *miseries* that shall be laid upon the damned, as the *effects* of *Divine wrath*; but he also intends the *impression* of *Divine wrath* upon the conscience of the sinner: and therefore he expresseth it by so many words that intimate so much, *indignation and wrath, tribulation and anguish:* these words plainly intimate the *horror* and *anguish* that shall be upon the spirit of the damned, and whence doth this *tribulation* and *anguish* arise? certainly from the sense of Gods wrath. When our *first Parents* had sinned, God appeared to them as an *angry* God, in an *angry manner:* to *Adam* he saith, *Hast thou eaten of the tree whereof I said thou shalt not eat?* and to the Woman he said, *What is this that thou hast done?* Both these are expressions of anger. When therefore man had sinned, God appears to him as an angry God. Now our Saviour being to take upon him the guilt of our sins, he was to conflict with the sense of Gods wrath, and therefore he had *great* and *deep apprehensions* fastned upon his soul concerning the displeasure that was due from God to us by reason of sin. Christ, when he came to suffer for our sins, saw the *Justice* of God *armed* with *revenge* against us for our sins, he saw the Justice of God ready to take hold on him as our Surety, who had taken upon him the guilt of our sins. There is a *Learned man*, who is no friend to the Soul-sufferings of Christ, but makes it his business to oppose them, that yet in discussing that argument, is at last brought to this confession: *Christ*, saith he, *in his sufferings had*

had a present sight of the Divine Majesty, sitting as it were in Judgment, and armed with the infinite power of Divine Justice to avenge the sins of men. This is the confession of an *Adversary* that opposes the *Soul-sufferings* of Christ. Now they which do assert the Soul-sufferings of Christ do only add thus much more, That Christ did not only see Gods wrath that was due to us for our sins, but he *tasted* of it, and *felt* it, and *conflicted* with the *sense* of it; for to what purpose should he *see* it and not *feel* it? Or how could Christs *seeing* the weight of Divine wrath that was due to us, and not *bearing* it, have expiated and taken away the guilt of our sins? The sense of *Divine wrath* was that which was due to us as the punishment of sin; for the Law saith, *Cursed is he that continueth not in all things.* Now the *Curse* is a *certain token* of *loathing* and *detestation* in the person who is the Author of it: the Curse speaks *utmost displeasure* in him that pronounceth it. No man curseth another, but he that hath the utmost displeasure against him; Christ therefore being our *Surety*, we must suppose that he did contest with the *utmost displeasure* of God, so much as a *finite nature*, supported by an *infinite Person*, could undergo. Hence is it, that we read of our Saviours being in an *agony, Luk.* 22. 44. *Being in an agony he prayed more earnestly, and his sweat was as it were great drops of blood, falling down to the ground.* This is a great Text to set forth the sufferings of our Saviour, and therefore we must a little speak to it: and here we have two things to be considered.

1. The *Agony* it self.

2. The *Effects* of it, it made him *sweat great drops of blood falling down to the ground.*

1. We

ἐν ἀγωνίᾳ γενόμενος.

1. We have the *Agony* it self, *Being in an agony*. The *Greek* word ἀγωνία, properly signifies that *fear* and *terror* that is apt to come upon such as are entring into *battel*, and going to fight for their lives. I say, it properly signifies the fear that comes upon Combatants, when they are going to fight for their lives. Our Saviour was now about to *conflict* with Divine wrath, and this put him into this *agony*; for, to suppose that Christ should be in such an *agony* meerly from the fear of *natural* death, is a thought most unworthy of our Saviour, and most *derogatory* to his *honour*, whenas we read of some of the Martyrs that have gone rejoycing and triumphing to the very flames: therefore it was not the fear of the *pains* of a *natural death* (far be it from us so to think) no it was the *pains* of supernatural death, the wrath of God he was now conflicting withal, that brought him to this *agony* and *conflict*. Now in every *conflict* there is some *person* or *thing* that doth oppose; where there is nothing to oppose or struggle with, there can be no *conflict*; therefore when our Saviour was in an *agony*, we must suppose, that there was something that did oppose it self, something that he was to struggle with, and what could that be but the wrath of his Father? Certainly our Saviour did now see his Father *averse* and *contrary* to him; *contrary* to him, though not considered as in *himself*, for so he was always *most pleasing* to him; but he saw his Father *averse* and *contrary* to him as he was our *Surety*, and as he had *voluntarily* taken upon him the *guilt* and punishment of our sins; he saw that God, as he was a *just* and a *righteous* God, so he was now about to avenge the sins of all the

Elect

Elect upon him, who had undertaken to bear the punishment of them, this was the *agony* our Saviour was in, namely, the fear of *conflicting* with the sense of Gods *wrath*, God opposing his Justice and setting it in battel-aray against the sons of men, in behalf of whom he was now to be a Surety, and to take upon himself what they should have undergone, this was the *agony* it self.

2. We have the *Effect* of this *Agony*, it made him *sweat drops of blood: His sweat was as it were great drops of blood falling down to the ground.* His *sweat* was as it were *clods of blood*, so the *Greek* word properly signifies. ὁ ἱδρὼς αὐτοῦ ἐγένετο θρόμβοι αἵματος.

1. Consider his *sweating blood*, this was certainly *preternatural*; for when is it that we have heard of mens sweating of blood? and if any such thing hath ever been heard of, this is some rare accident, and beyond the common course of Nature, the common course of Nature acquaints us with no such thing.

2. That it should be *great clods* of blood, this certainly was most *extraordinary*, and what doth this shew us, but that all the *powers* of Nature were shaken, and the utmost strength and vigor of the Humanity, and that supported by the Divinity too (for what was there that could have caused such a *defluxion* of clods of blood from our Saviour, but the utmost concussion of the powers of Nature? certainly all the created strength that was in the Humanity of our Saviour, and that supported by the Divinity and increated power of the Deity) was now put to it to bear the wrath of God, and it was the sense of that *great, immense, unconceivable*, and *inexpressible* wrath of his Father, that put him into this agony, and drew these clods

clods of blood from him, and shook all the *powers* of nature in him. O who can think of these things as he ought to do, and not be astonished with the consideration of the infinite evil that is in sin that cost our Saviour so dear? Hence also it was, that he needed the visible *presence* of an *Angel* to comfort him, *Luk.* 22. 43. *There appeared an Angel strengthening him.* Certainly, these *sorrows* must needs be the greatest *sorrows*, that our *Saviour himself* should need the presence and help of an *Angel* to comfort him. We read of many of the Martyrs, who had far less grace than our Saviour, that were carried through their sufferings with joy, without any such extraordinary help; and yet our Saviour, notwithstanding all the assistance of Divine grace, which he had in perfection, yet he needed the presence of an *Angel* to comfort him: therefore we must suppose, that our Saviours sufferings were far other kind of sufferings than the sufferings of any of the Martyrs were; it was the *sense* of Gods *wrath* in his soul, that put him into this agony, he conflicted with Divine wrath opposing it self against him. Hence is that expression, *Psal.* 110. *ult. He shall drink of the brook in the way, He shall drink of the torrent in the way.* Christ drank of the *torrent* of *Divine wrath*, he drank of the *torrent* of the Curse of the Law, all the *Curses* of the Law did meet upon him at once. He did not only drink of the *Cup* of Gods wrath, but he drank of the *torrent* of Divine wrath, the wrath of God *flowed all over* him, yea it entred into his very soul. Hence is that expression, *Isa.* 53. 10. *It pleased the Lord to bruise him, he hath put him to grief.* It was not the *Jews* only that did buffet and *bruise* him, but the *Lord* himself

De torrente in via bibet.

himself did *bruise* him, *he put him to grief*; it was something *immediate* from God himself. The sense of Gods *wrath* was *impressed* on the *humane Soul* of our Saviour, by God himself.

But it may be said, How could this be? Christ was an innocent and a just person, and never offended God, he was the Son of God, and was always beloved of God; how then was it possible, that he should suffer any wrath from God? How was it possible, that the sense of Gods wrath should be impressed upon him? *Object.*

I answer, Consider, Christ in himself, as he was an *innocent* and a just person, consider him as he was the *Son* of *God*, so he was always beloved of God, and could not but be beloved of him. *Answ.*

But then consider him as a *common Person*, as our *Surety* and *Undertaker*, as one that had voluntarily undertaken to bear the punishment that was due to us for our sins, and so it was that he felt the sense and weight of Gods wrath. If Christ will undertake to pay our debts, and to suffer the punishment that did belong to us, though he be never so innocent in himself, if the wrath of God belong to us, he must bear it. Now the wrath of God did belong to us, it was due to us, and therefore Christ must of necessity undergo it. No *injury* is done to a person that will voluntarily and of his own accord take such or such a thing upon him. If a person that was free and disingaged before, will take upon him to pay anothers debt, his own ingagement makes him liable and responsible, though he were never so free before. It is true, the *Law*, the *Justice*, and *Wrath* of God had nothing to do with Christ, considered in himself, *Volenti non fit injuria.*

because

because he was without sin: but Christ did voluntarily and of his own accord undertake to bear the punishment due to us, he undertook to be our Surety and to pay our debts, and therefore he was to suffer that which we ought to have suffered; and since he was to satisfie for us, he must bear the sense of that wrath which we deserved to bear.

Use 1. Learn from what hath been opened, to *fear* and *tremble* at the thoughts of Gods *wrath*. O if our Saviour that had no sin of his own, but only bare the guilt of our sins, did *fear* and *tremble* at Gods wrath; if he were *amazed* and *astonished* at it, if he complained, *That he was poured out like water, That all his bones were out of joynt, That his heart was melted within him as wax*, many such like expressions we have of him, *Psal.* 22. 13, 14. I say, if our Saviour complains so bitterly in the apprehension of *Divine wrath*, well may it become us to fear and tremble at it, *Psal.* 90. 11. *Who knows the power of his anger? according to his fear, so is his wrath.* How wilt thou do, poor sinner, to bear that wrath which made Christ himself to tremble? If Christ were *astonished* at the thoughts of this wrath; if Christ was afraid of it, well mayst thou be afraid of it. O consider it, what will it be for a poor guilty sinner to meet an *angry* God, laden with the guilt of all his sins? If Christ did labour so much under the burden of Divine wrath, as that the apprehension of it made him sweat drops of blood, although he had the power of the Godhead to support him under his sufferings, how wilt thou, a poor clod of earth, be able to stand under it?

Use 2. Learn, That it is impossible for *Sinners* who live

live and dye in their ſins, and have no part in Chriſt, to eſcape Gods wrath. If Chriſt have ſuffered ſuch things, if he hath conflicted with Gods wrath, then it is not poſſible for ſinners, who live and dye in their ſins, and have no part in Chriſt, to eſcape Gods wrath. *If theſe things be done in the green tree, what ſhall be done in the dry?* Chriſt was as the *green tree*, he had *no* ſin of *his own*, he was only *our Surety*, and bare the *guilt* of our ſins. Now if the wrath of God burnt ſo hotly upon him, who was but as the *green tree*, what will become of ſinners that have ſo many ſins of their own, who are as the *dry tree*, fit *fuel* for the wrath of God to kindle upon? The wrath of God had found nothing in Chriſt to faſten upon, or take hold of, had not Chriſt voluntarily taken upon him the guilt of our ſins, and yet notwithſtanding we ſee how hotly the wrath of God burnt againſt him; what then is like to become of ſinners, who have ſo much in their *nature* and *lives* which renders them fit fuel for Divine wrath to work upon? Certainly, if Chriſt himſelf that was only a *Sinner* by *imputation*, that took upon him other mens ſins, but had no ſins of his own; if Chriſt that was a *Surety* only, did not eſcape the *dint* of Divine wrath, we who are the *true offenders*, the true and proper offenders and tranſgreſſors of the Law, are not like to eſcape this wrath, unleſs we get a diſcharge from the guilt and puniſhment of our ſins through the ſufferings and *Satisfaction* of Chriſt. In the ſufferings of Chriſt we may ſee clearly and plainly, as in a *glaſs* and *mirror*, what it is that ſin deſerves, and what it is that we muſt undergo, unleſs we have a part

in his sufferings. If Christ suffered the wrath of God, we must of necessity suffer it, unless we be exempted from it, by the Merit of Christs sufferings; therefore it concerns us all to look after a part in Christ, and union with him, since it is only by the *Merit* of what he hath suffered, that we can hope to escape what he himself hath suffered, and we deserve to suffer.

The end of the seventh Sermon.

SERMON

SERMON VIII.

Joh. 15. 13.

Greater love hath no man than this, that a man lay down his life for his friends.

I Come now to a third Particular, to shew how it was that Christ suffered the *pains* and *torments* of Hell for us.

The third Particular is this: That our Saviour suffered spiritual *dereliction* and *desertion* in his Soul in point of comfort. This is a *sublime Argument*, and requires our most diligent *attention*. Divines observe, That Christ began to *taste* of the *Cup* of Gods wrath in the Garden, where he conflicted with the sense of that wrath that was approaching to him; but he drank this cup *fully off* in his sufferings upon the *Cross*, in that which is commonly called his *dereliction*, and *being made a curse for us*. In these two things, Christs *dereliction* or *spiritual desertion*, and his being *made a curse* for us, the *sum* and *top* of his sufferings doth consist, all the rest of his sufferings were as it were *preparatory* to these two, his *dereliction* and his being *made a curse*.

That which I am first to speak of is his *dereliction* or being *forsaken* of God. That our Saviour suffered this *dereliction* or *spiritual desertion* appears from those words of his upon the *Cross*, where he cryes out, *My God, my God, why hast thou forsaken me? Mat.* 27.46. This *dereliction* is part of the punishment

niſhment that is due to us for our ſins. That which I am ſhewing is, how Chriſt ſuffered the *pains* of Hell, and by ſuffering them, made ſatiſfaction to Gods Juſtice for us: now this *dereliction* or *deſertion* is one part of the pains of Hell. The *pains* of Hell, or the *miſeries* of the damned are commonly thus diſtinguiſhed: There is that which they call the *pain of loſs*, and the *pain of ſenſe*. The *pain of loſs* is the *want* of *bleſſedneſs*, or elſe it is the privation of the *beatifical reward*. Other School-men deſcribe it more largely thus: *The pain of loſs is the want of that perfection which men were capable of, and is brought upon them by reaſon of ſin.* Now in this *pain of loſs* the damned are deprived of *all good things*, they are deprived of all *peace*, all *joy*, all *comfort*, all *ſolace* and *refreſhment*, they are deprived of the *fellowſhip* of the Saints and Angels; but amongſt all the *pains of loſs* which the damned undergo, the greateſt of all is the want of the *ſight* of God; and therefore ſome of the School-men deſcribe the *pain of loſs* only by this, *That it is a deprivation of the Divine viſion and fruition:* not but that the damned are deprived of all other *comforts* and *good things*, but the *ſight* and *fruition of God* comprehends all the reſt; being deprived of the *ſight* and *fruition* of God, the *chief good*, they muſt neceſſarily be deprived of the comfort of other *particular goods*. Now this *deprivation* of the *ſight* of God being part of the *puniſhment* that is due to us for our ſins, this *pain of loſs* our Saviour underwent for us in his *dereliction* and *deſertion*. His humane ſoul was deprived of that *clear ſight* and *viſion* of the *Deity* for a time. We by ſin deſerved to be deprived of the ſight of God, and Chriſt in his *dereliction* his

Carentia beatitudinis.

Privatio [illegible]nii beatifici.

Perfectionis ad quam erant aptinati carentia, ex peccato cauſatæ.

Privatio viſionis & fruitionis Divinæ.

his humane ſoul was deprived of the ſight of God for a time. *Divines* are wont commonly to ſay, That Chriſt, from the moment of his conception, had the ſight of God, his *humane ſoul* being immediately united to the *Deity*, Chriſt from the very moment of his conception had the ſight of God. Now for our Saviour, who had known experimentally how *ſweet* the comfort of his Fathers face had been, and had lived all his days under the *warm beams* and *influences* of the *Divinity*, and had had his ſoul all along refreſhed with the ſenſe of the Divine preſence, for him to be left in that *horror* and *darkneſs*, as to have no taſte of comfort, no *glimpſe* of the *Divinity* breaking in upon his humane ſoul, how great an affliction muſt that needs be unto him? This ſpiritual *dereliction* (as was formerly hinted) which our Saviour underwent, was part of the puniſhment due to us for our ſins. When *Adam* had ſinned, he was driven out of *Paradiſe*, he was baniſhed out of the preſence of God, man *forſaking* God, God *forſook* him, and *withdrew* himſelf from him: now that *dereliction* which we deſerved in *Adam*, Chriſt ſuffered for us. Hence is that of *Cyril: When* Adam *had tranſgreſſed the Divine commandment, humane nature was forſaken of God, and made ſubject unto the curſe and to death. Now theſe words of our Saviour, when he crys out, My God, my God, why haſt thou forſaken me? are the words of Chriſt, manifeſtly diſcharging or paying that debt of dereliction that was come upon us by means of ſin, and pacifying God this way.* Hence alſo is that expreſſion of another of the Ancients: *Chriſt was deſerted with them who were deſerted, and Chriſt paid the tribute for that nature which he had aſſumed*; that is, Chriſt paid

Deſeritur cum deſertis, &c.

paid our *debt*, Christ was forsaken with us who were forsaken, that so Divine grace and favour might return again to us; the face of God was *hid* from him *for a time*, that so it might not be *hid* from us *for ever*.

Now if it be asked, But what was this dereliction? I shall

1. Shew *negatively* what it was not; and
2. *Positively* and *affirmatively* what it was.

1. What it was not. It was not a dissolution of the *union* of the *two Natures*. The *union* of the *two Natures* in Christ continued notwithstanding this his *dereliction*; for if the personal Union of the two Natures had been dissolved, if it had not continued in the time of the *sufferings* of Christ, then it would have followed, that it was not *God* that was the *Person* that suffered, and so the *merit* and *efficacy* of Christs sufferings would have been enervated, and taken away; but the Scriptures tell us, That it was *God that redeemed the Church with his own blood*, *Act.* 20. 28. the *Person suffering* was *God*, though it was in *our nature* that he suffered. Also they tell us, That *they crucified the Lord of glory*, 1 *Cor.* 2. 8. the *Person suffering* was God, although it was in and by the *flesh* that he suffered. *Joh.* 6. 51. *I am the bread that came down from heaven, if any man eat of this bread he shall live for ever, and the bread which I shall give is my flesh, which I will give for the life of the world.* The *flesh* which is given for the life of the world, it is the flesh of the *Word*, the flesh of the *second Person* in *Trinity*, *The Word was made flesh*, *Joh.* 1. 14. that person who is called the *Word*, the second Person in Trinity, who *came down from heaven* by his Incarnation, and took flesh, *gave that flesh for the life*

life of the world. The *Word* is the Person who takes flesh; the *Word*, the second Person in Trinity, who takes a part of our *flesh*, is not disjoyned or disunited from his flesh all the time of his sufferings, it is *his flesh* still, *The bread which I will give is my flesh, which I will give for the life of the world.* The *Word*, the second Person in Trinity, accounts it *his flesh*, whilst he suffers, it was the *flesh* only that was capable of suffering; but the *Word*, the second Person in Trinity, stood related to that flesh in the time of his suffering, yea he was *one* with it in the bond of personal Union; therefore it is said, 1 *Pet.* 4. 1. *Christ suffered for us in the flesh.* It is a remarkable expression, *Christ suffered for us in the flesh*, the person suffering is Christ, the Son of God, though it was in the *flesh*, in the Humanity, that he suffered: the *humane nature* is only capable of suffering; but yet the person of the Son of God was united to that *nature*, in the time when he suffered, there was no dissolution of the union of the two natures. Christs *dereliction was not by the dissolution of the Union, but by the substraction of Vision*, as one of the Ancients speaks.

Non dissolutione unionis, sed substractione visionis.

2. This *dereliction* or *desertion* of our Saviour was not a desertion in point of grace. Christ had all along the same presence of *Divine grace* with him, to carry him out to all acts of *obedience*. There was no *failure* as to any one act of *obedience* in Christ. If Christ had been deserted in point of grace, and any one act of obedience had been interrupted, then his obedience had not been perfect and compleat; and if his obedience had not been perfect and compleat, it had not been such an obedience as the Law requires and ac-

cepts; for the Law accepts of nothing but perfect obedience, and that consummate to the end of a mans life: *Cursed is he that continueth not in all things that are written in the book of the Law to do them.* There must not be the doing of *some things* only which the Law requires, but there must be the doing of *all things*, and that to the *end* of a mans life, if a man gives that obedience which the Law will accept; and therefore we must suppose, that there was not the least *interruption* in any one act of obedience in our Saviour, no, he was *obedient unto the death*, as the Apostle expresses it, *Phil.* 2. 8. *He was obedient unto the death, even the death of the cross:* his obedience ran throughout his *whole life*, and it extended it self to the very end and last period of his life, *He was obedient unto the death.*

3. It was not *desertion* in point of *support*, Christ was not so deserted in his sufferings, as not to be supported under them. Hence is that of one of the Ancients: *Christ was forsaken, not in respect of misery as to himself, but out of mercy towards us; Christ was forsaken, not by the loss of Divine help, but in his being left to dye, unto which he was determined by the foreknowledge of God.* Christ had *supportation* in his sufferings, otherwise he had *sunk* under them. It is true, our Saviour was not so sensible of that support which he had: many of the Saints are *supported* under great *tryals*, sore *afflictions*, and *temptations* that they meet with, and yet they are not always so sensible of that support that is given to them. So was it with our Saviour, he had *support*, and yet he was not so *sensible* of his support; and therefore is it that he complains, *Psal.* 22. 1. *My God, my God, why hast thou forsaken me?*

Derilictus fuit, non per miseriam, sed per misericordiam, nec admissione auxilii, sed definitione moriendi. Leo.

and

and mark what follows, *Why art thou ſo far from helping me?* He was holpen of God, but yet he had *little ſenſe* of help, the *ſenſe* of ſupport was much taken from him, *Why art thou ſo far from helping me, and from the words of my roaring? I cry in the day time, and thou heareſt not.* Though our Saviour had indeed ſupport, yet he complains as one that had no ſenſe and feeling of it: there may be *ſupport* under great *tryals* and *afflictions*, and yet there may be little *feeling* of that ſupport; and therefore is it, that ſome of the Saints have complained of being overwhelmed. Conſider the title of *Pſal.* 102. *A prayer of the afflicted when he is overwhelmed*, the Saints may be *overwhelmed*. Then is a perſon ſaid to be overwhelmed, when he is under *great ſorrows* and ſufferings, and hath little or no *ſenſe* of *comfort* and *ſupport* given in to him. Thus hath it been with the Saints, and thus was it with the Head of the Saints the Lord Jeſus, he had ſupport, but yet he had little *ſenſe* of *ſupport*; the ſupport he had for it was the Divinity that *ſtrengthened* and *corroborated* him to bear all his ſufferings; therefore is it ſaid, That *by the eternal Spirit he offered himſelf without ſpot to God*, *Heb.* 9. 14. It was by the *power* of the Deity, that he was corroborated to ſuffer what he did ſuffer, and yet he complains of the want of the *ſenſe* of ſupport in the place formerly mentioned.

Thus we have ſeen what this *dereliction* was not. It was not a *diſſolution* of the *Union* of the *two Natures*, not a *deſertion* in point of *grace*, not *deſertion* in point of *ſupport*.

What then was it?

I anſwer, It was *deſertion* in point of *comfort*, *dereliction* in point of *manifeſtation*.

To

To understand this we must know, That in the death of Christs *body*, when his body dyed, the soul was separated from the body, but how? not *personally*, but in respect of place only; the *humane* soul of Christ and his body were separated one from the other, but yet neither the *soul* nor the *body* were separated from his *person*. *Divines* have an apt similitude to illustrate this: A man that hath his sword in his scabbard, holds it in his hand for a time, then draws his sword out of his scabbard, the *sword* and the *sheath* are separated one from the other, but neither is separated from the man, the man holds both in his hands. In like manner in the *death* of Christ, Christs *humane* soul was separated from his body, but neither was separated from the Divinity, the Divinity *held* both: so that in the death of Christs *body*, the soul was separated from the body not *personally*, but in respect of place. So in this of his *derelict*ion, which was as it were the *supernatural death* of his soul, the Deity was *separated* from Christs soul, but how? not *personally*, the *personal Union* remained still; how then was it separated? only in respect of *operation*; there was not that operation of the *Divinity* in the humane soul of our Saviour in a way of *comfort*, in a way of manifestation as before, the *separation* was in point of *comfort* and *manifestation*, not otherwise. This is elegantly expressed by one of the *Ancients* after this manner: *Christ*, saith he, *was after a sort forsaken, when there was no visible tendring of help to him in so great necessity; when there was no beaming forth of the Majesty of God upon him, but the face of God, and his favour was turned away from him, because of the wrath of God that was due to us because of*

Non secundùm, sed tenus.

Quædam ibi derelictio fuit, ubi nulla fuit in tanta necessitate virtutis exhibitio, nulla majestatis ostensio. Bern.

of our sins. This then was that dereliction that our Saviour underwent, the *beams* of the Divinity contained themselves as it were from *shining* forth upon the humane soul of our Saviour, the Divinity that was wont to shine upon his humane soul before, *withdrew* its rays. The Ancients and some other modern Learned men have many elegant expressions to set forth this *dereliction* of our Saviour. Some of the Ancients call the sufferings of Christ, the *Sleep* as it were of the *Divinity*; had the *Divinity* or *Godhead* exerted it self in Christ, as it might have done, it could easily have prevented all suffering and death; therefore the Divinity *suspending* its operations, is said by the Ancients to *sleep* and *rest* as it were, that so the *humane nature* might be capable of suffering. Hence is that expression of *Austin: The Passion of our Saviour was as it were a sweet sleep of the Divinity.* Other of the Ancients have this expression, *That the Divinity did rest*, that is, *ceased from its operations*, it did not put forth and exert it self in that way as before. Others express it thus, *That the Deity contained and kept it self in.* Others, *That the Divinity withdrew it self for a time.* And it is an elegant expression which *Ambrose* hath: *That the delight which the Humanity had from the eternal Divinity, was now as it were sequestred and withdrawn from it.* The *vision* which our Saviour had before in his humane soul of the *Deity*, was now withdrawn from him, and this must needs be the highest affliction imaginable. Our Saviours happiness, as he was man, consisted in the *sight* and *vision* of God; look as the *Essence* of our happiness consists in the sight of God, so the happiness of our Saviour, as he was man, consisted in the

Passio Christi fuit dulcis Divinitatis somnus. Aug. ἡσυχάζειν.

Compressisse se Deitatem.

Subduxit se ad tempus Divinitas.

Sequestratâ delectatione Divinitatis aeternae.

the sight of God; Christ, as he was man, had God for his *God*, and for him to be deprived of the sight of the face of *his God*, this must needs be the greatest affliction to him; therefore doth he cry out, *My God, my God, why hast thou forsaken me?* The happiness of Christ, as he was man, consisted in the sight of the *face* of his God; and therefore for him to be deprived of the sight of this *face*, must needs be the greatest affliction to him. This *subduction* or *withdrawing* of the *Divinity* in point of *manifestation*, the *hiding* of the face of God from Christ, must needs be the *greatest affliction* to him upon these two considerations.

1. Because our Saviour had been *inured* and *accustomed* to the *sight* of God, and knew what the happiness of it was. Our Saviour had walked in the light of his Fathers *countenance* all his days until now; therefore is it that he saith in one place, That *the Father was with him*, and in another place, That *the Father had not left him alone*, and elsewhere he saith, That *he had seen the Father*. It is the common opinion of *Divines*, That Christ had the sight of God from the first moment of his conception. Now for him that had once tasted of the *light* of Gods *countenance*, to lose it, this must needs be the *greatest* and most *bitter* affliction to him. The *greatest misery* we say is, for a person once to have been happy, and then to lose his happiness. It is not so much for a man that never knew what the *sweetness* and comfort of Gods love meant, to be without it, as it is for another person that hath been ravished with the *suavity* and *delights* of Gods love, to be deprived of them. Now this was our Saviours case, our Saviour had tasted of the sweetness of his

his Fathers love, he knew what *happineſs* was in the *beatifical Viſion*, and now for him to come to be deprived of it, O how great an affliction muſt this needs be! This conſideration may well put us upon this contemplation, whether the *ſorrows* and *ſufferings* of our Saviour in this reſpect did not exceed thoſe of the damned. The damned in Hell indeed want the *beatifical Viſion*, they have not the *ſight* of God for the preſent, neither are they ever like to have it, O but they never had *experience* what the *ſweetneſs* and *happineſs* of the injoyment of God was. It is true, the *damned* ſhall have their faculties much more inlarged than now they have, to apprehend what a loſs they do ſuſtain, in being deprived of ſuch an infinite good as God is, they will have greater apprehenſions at laſt how great a loſs the loſs of an *infinite good* is; but they never had an *experimental ſenſe* and *taſte* what the ſweetneſs and happineſs is that is to be found in God. But now our Saviour had this *experimental taſte* of the *ſweetneſs, delight, joy, ſatisfaction* that the ſight of God could afford to his humane ſoul; and therefore for him to be deprived of it, his ſorrows in this reſpect ſeem to exceed the ſorrows of the damned. The damned may bewail an infinite good that they have loſt, though they know not what he is, nor have any experimental taſte of his ſweetneſs; but now Chriſt knew what the *excellency* of God was, and had the moſt *familiar acquaintance* with him, and yet was ſeparated from all that ſweetneſs for a time, which he had ſo lively a taſte of before.

2. This *deſertion* of our Saviour muſt needs be the higheſt affliction to him of all others, becauſe the *humane ſoul* of Chriſt had the *cleareſt ſight* of God

God that ever any creature had. The *humane soul* of Christ, by means of the *personal Union*, was brought nearer to the *Deity* than ever any creature, *man* or *Angel* was brought unto: look therefore as the *habitual* grace that is in the humane nature of Christ, by means of the *personal* Union, which is the *cause* of it, doth far excel, as to measure and degree, all that grace that is found either in men or Angels: so for the same reason we must suppose, that Christ, as *he was man*, by virtue of the *personal Union*, had a clearer sight of God than ever any creature had. Now then for him that had so *clear* a *sight* of the Divinity; that he who had his faculties inlarged to the uttermost to contemplate the excellency and perfection of the *Deity*, should all of a sudden lose this sight; that all of a sudden the *glorious light* that had shone upon his soul all his life time before, should be withdrawn, and that he should be left in perfect darkness, what a change must this needs be? This was that which made him utter those words with so much bitterness, *My God, my God, why hast thou forsaken me?* and the *manner* how he uttered them is most observable: *Jesus cryed out with a loud voice, My God, my God, why hast thou forsaken me? Mat.* 27. 46. *He cryed out with a great voice.* Persons are seldom wont to make any *outcrys*, till they come to some great *extremity*: our Saviour was now in the very *top* of all his sufferings, he was now come to his *greatest extremity*, and when he is in his *greatest extremity*, he crys out with a *loud voice*, *My God, my God, why hast thou forsaken me?* It was the *inward grief* and perplexity of his mind, as *Calvin* observes, that extorted this cry from him; and how great must the

φωνῇ μεγάλῃ.

the sorrows of our Saviour be, that forced him to such an out-cry as this is, that the *standers-by* must take notice of it? We read of many of the Martyrs that bare their sufferings without any such sensible *commotion*, we read of no such out-crys from them, when they were in the midst of the *flames*. Now our Saviour had his heart fortified and strengthened with far more Grace than any of them, God gave him grace not by *measure*, he had grace conferred upon his Humanity in the highest degree that a created nature was capable of. How inexpressible then must the sorrows of Christ be, and how far did they exceed the sorrows of all others, that he should make such an out-cry as this is! the reason of which was, That he did not only feel the *wonted presence* of his Father withdrawn from him, but he saw God *alienated* from him, yea he saw his *Justice* armed against him to revenge upon him the sins of the Elect. O this was more than a thousand deaths.

Learn from what hath been opened, how great a *pain*, the *pain of loss* is. Learn how great a misery it is to be separated from the sight of God. This was so grievous to our *Saviour*, that he could not contain himself from that *bitter out-cry* we heard of before, he crys out in the *bitterness* of his soul, *My God, my God, why hast thou forsaken me?* O if Christ could not bear the want of the *sight* of God for so short a *season* and *space* (for it was but for a short space of time this desertion continued with him) how wilt thou bear to be separated from God for ever? Mark what the sentence is that will be pronounced upon *wicked* men at the great Day? *Depart from me ye cursed into everlasting fire.* O in those words, *Depart from me*, is the very *Use 1.*

very *Hell* of *Hell*, there is not any thing *worse* in *Hell* than this, *Depart from me.* Consider also what the Apostle saith, 2 *Thess.* 1. *Who shall be punished with everlasting destruction from the presence of the Lord.* How canst thou bear the thoughts of being separated from God for ever? I often think of the expression I heard from a troubled Soul: *O*, said that person, *I have lost God, and must be separated from him for ever.* O can you think what a misery it is to sustain the *loss* of God, and be separated from him for ever? It is true, *wicked* men *love* not God, and *care* not for his *presence*, and therefore they think it will be no great loss for them to be *separated* from him whom they do not *love*. But when wicked men shall come to understand, that there is no happiness but in the injoyment of God, and that the last perfection that their Being was capable of, was to injoy him; though they love not God, yet they love themselves; though they love not God, yet they love happiness: therefore though they think it a *little thing* to be separated from God now, they will not think it a *little thing* to be separated from *happiness* at last: *With thee*, saith the Psalmist, *is the fountain of life, and in thy light we shall see light*, *Psal.* 36. 9. Being separated from God, they are separated from *light*, separated from *joy*, separated from *happiness*, separated from every thing that is good. God, that is the *chief good*, makes every thing *good* that is so; (and what can be *good* where the *chief good* is absent?) therefore this will be matter of eternal *torment* to lost souls, that they are destitute and come short of that happiness which their Beings were capable of.

Use 2. Here is comfort to *deserted Souls*, Christ himself was

was *deserted*; therefore if thou be *deserted*, God dealeth no otherwise with thee than he did with Christ; thou mayst be *beloved* of God, and not *feel* it; Christ was so, he was beloved of the Father, and yet had no present sense and feeling of his love. This may be a great comfort and support to holy Souls under the *suspension* of those *comforts* and *manifestations* which sometimes they have felt, Christ himself underwent such a suspension, therefore such a suspension of *Divine comfort* may consist with Gods love. Thou mayst conclude possibly, I am a *Hypocrite*, and therefore God hath *forsaken* me, this is the *complaint* of some *doubting Christians*, I am a *Hypocrite*, and therefore God hath forsaken me: but thou hast no reason so to conclude, there was no *failure* in Christs *obedience*, and yet Christ was forsaken in point of comfort; therefore *desertion*, in point of comfort, may consist with truth of grace, yea with the *highest measure* of grace, so it did in our Saviour. It is true, there is a *root* in *us* of this desertion, some *sin* of ours that oftentimes occasions this desertion. It was not so with *Christ*, Christ had no sin of his own for which he was deserted, he only bare the guilt of our sins, and he was deserted for a time, that we might not be deserted for ever. But though there be that in us that may occasion *desertion*, yet this is *some relief* to us, that Christ hath *undergone* desertion, though not for any sin of his own, as we do; and the *greatest* relief of all is, that Christ was *deserted*, that we might not be *deserted*: the face of God was hid from him for a time, that so it might not be hid from us for ever. Wherefore to conclude this point: If thou be one that hast fled for refuge to the hope that

is set before us; if thou hast come to Christ, and believed on him in truth, thou needst not fear that thou shalt be deserted of God for ever, because Christ hath born desertion for us; the Lord may *hide* his face from thee for a time, but he will not hide it for ever, because Christ hath *suffered* this *part* of the punishment due to us, he hath born that *absence* of *Divine comfort* which thou deservest to lye under for ever, Christ hath suffered *dereliction* for us.

The end of the eighth Sermon.

SERMON

SERMON IX.

Joh. 15. 13.

Greater love hath no man than this, that a man lay down his life for his friends.

HAving shewed already how our Saviour underwent the *Pain* of *loss* in his spiritual *dereliction* or *desertion*, it remains that I should shew how it was that he suffered the *pain* of sense, in being made a *Curse* for us. That which *Divines* call the *Pain* of *sense*, is a most *perfect sense* of the wrath of God, and all the *miseries* that do attend it; it doth, I say, consist in a *quick* and *lively sense* of the *wrath* of God. Now our Saviour, in being *made a curse* for us, had this perfect sense of Gods wrath, and felt those miseries that do attend it, as we shall shew more by and by. That Christ was *made a curse* for us the Scripture is clear, the Apostle tells us expressly in that known Text, *Gal.* 3. 10. That *Christ hath redeemed us from the curse of the Law, being made a curse for us.* Sin was the *inlet* of the Curse, and the *Curse* was the *punishment* of sin. When *Adam* had sinned, the Lord saith to him, *Cursed is the ground for thy sake, Gen.* 3. 17. Now if the *ground* be *accursed* for *Adams* sake, *Adam* himself must needs be much more accursed; for that which makes any other thing to be what it is, is much more so in it self. If therefore *Adam* be the cause why the ground is cursed, *Adam* himself must needs be much more accursed.

In vivo & efficaci sensu iræ Divinæ.

Quod efficit tale, est magis tale.

accurſed. This is more fully explained in that *ſentence* of the Law, *Deut.* 27. 26. *Curſed be he that confirmeth not all the words of the Law to do them.* Every *tranſgreſſor* of the Law is curſed by the Law. Therefore if Chriſt will redeem us from the curſe of the Law, he muſt of neceſſity take upon him the curſe of the Law for us. In opening this Head, this part of the Doctrine of Chriſts *Satisfaction*, there are three things that are neceſſary to be ſpoken unto.

1. To ſhew what the notion of the *Curſe* implies.

2. To ſhew how it was that Chriſt was *made* a curſe for us.

3. To ſhew how this could be ſo, how it was poſſible for Chriſt to be made a curſe for us, how it could be, that he that was moſt *bleſſed* in himſelf, ſhould yet be made a curſe for us.

The firſt thing we are to ſpeak to is, To ſhew what the notion of the Curſe doth imply.

1. The Curſe implies *diſpliceney* or diſpleaſure in him that pronounceth it. No man *curſeth* another but he conceiveth *diſpleaſure* and *indignation* againſt him whom he ſo curſeth, *Prov.* 11. 26. *He that withholdeth corn, the people ſhall curſe him.* The meaning is, he that keeps in his corn, which is a *common benefit*, in a time of *common neceſſity*, the people will *curſe* him, that is, their hearts will riſe in anger and indignation againſt him. There will be a common grudge againſt ſuch a perſon: the Curſe beſpeaks diſpleaſure in him that pronounces it.

2. The Curſe implies *utmoſt* diſpleaſure and *abhorrence* in him that utters it. The Curſe doth not imply diſpleaſure in general, or ſome ſmall diſplea-

displeasure, but it implies the utmost *displeasure* and *abhorrence*: the *Curse* is a sign of *loathing* and *detestation*. Persons are not wont to break forth into curses till their anger and indignation be boiled up to a height: *Isa.* 8. 21. *And it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their King and their God.* Cursing doth usually proceed from *rage*, when a person hates another, and is inraged against him, this is that makes him break forth into cursing.

3. The Curse notes the *imprecation* or praying down of evil upon another. The Curse is the *imprecating all manner of evils upon another*: Prov. 26. 2. *The curse causeless shall not come.* The Curse in this place notes the imprecating or praying down of evil upon another. He that prays that such and such evils may come upon another; if he hath no ground nor warrant for his prayer, such a curse shall do no harm. The *School men* describe a curse to be, *When any one out of anger or hatred imprecates or prays down some evil upon a person, not for the good of the person, but for his hurt, and out of a desire of revenge.* *Maledictio est imprecatio malorum.*

4. The Curse implies *actual inflicting* of *evil* upon another, so far as it lies in a mans power. In a *curse* there is a secret *appetite* of *revenge*: now he that desires *revenge* upon another, would do him all the mischief that lies in his power. This we may see plainly in *Shimei*'s cursing of *David*, it is said of *Shimei*, *That he cursed David, and threw stones at him, and cast dust*, 2 *Sam.* 16. 13. It was not in his power to reach *David* at that time, and do him a mischief, but it was in his heart to do it. It is in the nature of a curse for a man to do a person whom he *curses*, all the mischief that he can.

5. The Curſe doth ſometimes ſignifie the deſtruction and *extermination* of the thing curſed, the curſe brings *deſtruction* with it. When our Saviour *curſed* the *barren fig-tree*, the fig-tree did immediately wither; therefore are the *curſe* and *deſtruction* joyned together, 2 *Kings* 22. 19. *That thou ſhouldſt become a deſolation, and a curſe.* And it is a full place to explain this, *Deut.* 28. 20. *The Lord ſhall ſend upon thee curſing, vexation, and rebuke, until thou be deſtroyed, and thou ſhalt periſh quickly.* So that the Curſe brings periſhings and deſtruction with it: this is the notion of the *Curſe* in general. Now by nature we are all *under* the Curſe, and it is proper for us to conſider how it is that we are ſaid to be under the Curſe, becauſe Chriſt was *made a curſe* for us, to *deliver* us that were *under the curſe.* The Apoſtle tells us, *That as many as are of the works of the Law are under the curſe*, *Gal.* 3. 10. What doth this imply? How is it that we are under the Curſe? There are theſe things implied in it proportionable to what we have heard.

1. God hath conceived *diſpleaſure* againſt us by reaſon of ſin, *Pſal.* 7. 11. *God is angry with the wicked every day.* Every man, whilſt he is in the ſtate of nature, is in Gods account a *wicked man.* Though there are *degrees* of ſin, yet every perſon is ſo far a wicked man in Gods account, that God is angry with him. *God is angry with the wicked every day:* that is, God is angry with ſinners, as they are ſinners; therefore is it ſaid, That *by nature we are the children of wrath*, *Eph.* 2. 3.

2. We are ſaid to be *under the Curſe* in this reſpect, That God is not only a *little diſpleaſed* at us, but in that he is *highly diſpleaſed* with us by reaſon of

of sin, the Curse denotes *utmost displeasure* and *abhorrence*. *The wrath of God is revealed from heaven against all the ungodliness and unrighteousness of men*, *Rom.* 1. 18. God proclaims it to all the world, that he is highly offended with sinners. The *indignation* which God hath against men by reason of sin (to speak after the manner of men) is that which *provokes* him to curse them. When *Adam* had sinned, what did the Lord say to him? See how high his displeasure riseth against him, *Gen.* 3. 17. *Because*, saith he, *thou hast hearkened to the voice of thy wife, and hast eaten of the tree of which I commanded thee that thou shouldest not eat of it.* Here is a plain *indication* of anger. It is as much as if God had said, Thou hast transgressed my *command*, my *plain command*, what follows? *Cursed be the ground for thy sake*: as much as if it had been said, *Cursed be thou, and cursed be the earth for thy sake.* Sin, I say (to speak after the manner of men) provokes God to give forth the curse upon men. Thus the Lord spake expressly to *Cain* after he had *murdered* his brother, *Gen.* 4. 10. *What hast thou done? the voice of thy brothers blood cryes to me from the ground, what hast thou done?* This is a speech noting utmost displeasure, and what follows upon this? *Now*, saith God, *thou art cursed from the earth*: thou hast done that which is *most displeasing* unto me, and now thou art *cursed* from the earth; that is, I will withdraw all influences of my love and favour from thee, thou shalt not have the least place in my love, but thou art a *cursed person*, one remaining under my utmost displeasure.

3. We are under the Curse, that is, we are under the *denunciation of evil*. God hath pronounced

nounced evil concerning us. When *Adam* had sinned, *part* of the Curse was this, *Dust thou art, and unto dust thou shalt return, Gen.* 3. 9. Here is a *present denunciation* of evil upon sin, and the *general sentence* of the Law is, *The soul that sins shall dye.*

4. We are under the *Curse*, in as much as many *penal evils* are already inflicted upon us as *part* of the Curse, and *part* of the *punishment* that is due to us by reason of sin. *Sickness, pain, infirmity* of the *body, anguish, grief, sorrow* in the *mind* are part of the miseries that we suffer in this life, and these things, *materially* considered, are part of the Curse, for as much as if there had been no sin, there had been none of these things. It was sin that brought in *sickness, infirmity, pain, grief*, and whatever miseries men have experience of in this life, and these are *part* of the Curse; and therefore the happy state of the *New Jerusalem* is described by this, *That there shall be no more curse there, Rev.* 22. 3. When sin shall be removed, the effects of sin, all those miseries which sin hath brought in, shall be removed.

5. We are *under the Curse*, that is, we are liable to *destruction* of soul and body in Hell for ever, as the just revenge which God executes upon us by reason of sin; this is in the nature of the Curse, that it brings *destruction* with it. So that when we are said to be *under the curse*, the meaning is, that we are liable to the *destruction* of soul and body in Hell for ever. The Curse hath not *spent* it self, it hath not *exhausted* all its *venom*, till it hath brought the sinner to the *utmost degree* of misery that the sinner is capable of. Therefore when our Saviour pronounceth the *sentence* of *punishment*

upon

upon the *damned*, he expreſſeth it thus: *Depart from me ye curſed into everlaſting fire*, *Mat.* 25. 41. It is as much as if he had ſaid, You are *curſed perſons*, the Curſe hath taken hold of you, the Curſe is come in its full power and ſtrength upon you, and there is none to deliver you from it; therefore will the *Curſe* carry you into *everlaſting fire prepared for the Devil and his Angels*. Nothing will ſatisfie the Curſe but the utmoſt *miſery* and *deſtruction* of the ſinner, 2 *Theſſ.* 1. 9. *Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord*. That which the *Curſe* aims at is *deſtruction*. Now wicked men are puniſhed with *deſtruction* from the preſence of the Lord, *deſtruction* is brought upon them by the *Curſe* as the juſt puniſhment of their ſin. Though wicked men have a *being* ſtill in Hell, yet their *well being* is taken away, the *Curſe* takes away their *well being*, and brings them to the *utmoſt degree* of miſery that they are capable of.

The ſecond thing we have to ſpeak unto is, How it was that Chriſt was *made a curſe* for us. *Chriſt hath redeemed us from the curſe of the Law, being made a curſe for us*, *Gal.* 3. 10. This I ſhall endeavour to open in ſome Particulars.

1. Chriſt was *made a curſe* for us, in that the *diſpleaſure* of God and his *indignation* againſt us for ſin was poured forth upon Chriſt to the utmoſt. Our *Saviour* began to conflict with the ſenſe of Gods wrath in his Agony in the Garden, there he ſaw the wrath of God approaching to him: But now in his ſufferings upon the Croſs, there it was that he bare the *Curſe* fully, there was the wrath of God fully poured out upon him. The *Curſe* ſpeaks *anger* and *diſpleaſure*, as we have

have heard; if therefore Christ be *made a curse* for us, as the Scripture affirms *plainly* that he was, then of necessity it follows, that he must bear Gods wrath and anger in some sort or other for us. It is a speech of *Austin: Christ that was blessed in respect of his own Righteousness, was yet cursed by reason of our sins.* Another *Learned man* hath this expression: *If Christ were accursed, then was he as one loathed and abhorred. That is said to be cursed of God, which God loaths and hates.* *Isa.* 53. 3. it is said there, That Christ *was despised and rejected of men. He was cut off from the land of the living,* as a person not fit to *live*, that was a sign that he was *accurst* of men. But that is not all, Christ was not only *accurst* of men, but in some sense he was accurst before God himself. For in that Text in *Deuteronomy*, which I shall touch upon hereafter, *he that hangs upon a tree* was accounted accursed by God himself: So that Christ was not only accurst before men, but in some respects he was said to be accurst of God himself. Christ was *accurst* of God, not in respect of himself (as I shall shew more hereafter, when I come to shew you how this could be, that he that was *most blessed* could be *made a curse*) but in respect of us, whose sins he bare. Yet Christ in respect of us the guilt of whose sins he bare, was *accurst* of God. The Apostle tells us, that Christ was made a curse, *Who hath redeemed us from the curse of the Law, being made a curse for us*, *Gal.* 3. 10. If Christ were made a curse, of whom, or by whom was it that he was made a curse? Of his Father certainly. He that made him sin for us, made him also a curse for us. Now who was it made him sin for us? That was God himself; so the Apostle tell us,

Benedictus in justitia sua, maledictus ob peccata nostra. Aug.

Maledictum est Deo quod odit Deus. Beda.

2 *Cor.*

2 *Cor.* 5. 20. *He hath made him to be sin for us.* He that might be made *sin* for us, might be made a *curse* for us. Christ was made sin, therefore he was made a curse; and it was God that made him sin, therefore God that made him a curse. If Christ then were made a curse by God himself for us, then he was not only accursed before men, and in the sight of men; but as he was our *Surety*, and as he bare the guilt of our sins (though he were an innocent person in himself, and as considered in himself always beloved of God) he was accursed by him by whom he was made a curse. That which also confirms this, is this consideration, That Christ was made a curse for us, as undergoing that punishment the Law exacted, so the Apostle teaches us, *He hath redeemed us from the curse of the Law, being made a curse for us.* If therefore Christ be made a curse in conformity to the Law, he must sustain that *Curse* that the Law threatens and will inflict. Now this is certain, that the *wrath* of God is comprehended in the curse of the Law; for what is the curse of the Law? The curse of the Law is this, *Indignation and wrath, tribulation and anguish upon every soul of man that doth evil*, *Rom.* 2. 8, 9. Therefore if Christ bare the curse of the Law, he must of necessity bear the sense of Gods wrath in his soul for us. Neither let us wonder at this, That Christ, as to his own sense and apprehension, should be as a person *loathed* and *abhorred* of God for our sakes, who was always *beloved* of God in himself; but let us rather wonder at the *greatness* of our *sins*, that he that was so dear to God in himself, should yet be made the object of his wrath and indignation, and be dealt withal, as if he were a person hated

of

of God meerly to *expiate* the guilt of our sins. It is an elegant expression which a Learned man hath: *What wonder is it that he should be accounted accursed of God that hath that upon him, which God hates that is sin?* Christ was looked upon by God as standing guilty of our sins in a way of imputation, *He hath made him to be sin for us.* How *made* him to be *sin?* In a way of imputation. Christ had no sin of his own, but he was made sin by way of imputation. Therefore Christ sustaining the *person* of a *Sinner*, although he had no sin of his own, he is *accurst* of God, the *wrath* of God breaks forth upon him. Neither was it a *little wrath* that was let forth upon Christ, but there was a whole *Sea* and *Deluge* of wrath let forth upon Christ; so much *wrath* as the humane nature was capable of bearing, so much must we suppose was let in upon him; and the reason is, because sin deserves the utmost *degree* of punishment that the nature of the creature is capable of; therefore must we suppose, that the wrath of God was *consummated* in our Saviour. Whatever wrath the humane nature supported by the *Divinity* was capable of bearing, all that we must suppose was poured out upon our Saviour. Hence is that expression of the Prophet, *I have trodden the wine-press alone, and there was no one with me*, *Isa.* 63. 3. Our Saviour in his *Passion*, in his *Sufferings* in the *Garden* and on the *Cross* hath trodden the *wine press* of Divine wrath, the wrath of God was *expresst* and *poured forth* upon him to the utmost. Now who knows, who can conceive what this means? Who knows what the *power* of Gods *anger* is? Who knows what that *wrath* is, that is let forth upon the spirits of the damned? *Job* complains in his afflictions,

Quid mirum, si maledictus dicitur Deo, qui habet in se quod odit Deus, hoc est peccatum?

afflictions, That *God hunted him as a fierce lion*, and *that he did shew himself marvellous upon him*, *Job* 14. 16. Now if God might shew himself thus *marvellous* and *terrible* to his own children whom he doth love, how *marvellous* and *terrible* doth he shew himself to the damned whom he hates! Now Christ, *our Surety*, though he was always *beloved* of God as in *himself*, yet he bare the very *pains* of *Hell* for us. Look therefore what *wrath* the damned feel, who lye under the *heat* and *fierceness* of Gods wrath, that must Christ feel who is our *Surety*, that we may be delivered from it. O let us consider these things, and let them sink deeply into our hearts: Let us consider with our selves, in what wrath it is that God manifests himself to a damned soul; in the same wrath did God manifest himself to Christ who was our *Surety*, that so we might be kept from *damnation*; for if Christ had not suffered the *pains* of *Hell* for us, we must have been left to suffer them our selves.

2. Whatever *shame*, whatever *ignominy* and *contempt*, whatever *pain* and *torment*, whatever *sorrow* and *grief* either in his *soul* or *body*, our Saviour suffered and underwent upon the *Cross*, he saw plainly that it was the *effect* of the wrath of God, and the just *punishment* that was due to us for our sins. The *sting* of an affliction is, when a man suffers as a *guilty person*, when he seeth clearly, that what he suffers, he suffers it as an effect of Gods wrath, and as a just punishment of sin from an *angry God*. A man might suffer great things as long as he seeth no mixture of wrath in all his sufferings; but when he plainly seeth a *vein* of wrath from God in all his sufferings, this is the sting of all his sufferings. Now our Saviour, though he was most

most innocent in himself, yet he seeth that the Justice of God proceeds against him as standing under the guilt of our sins; and whatever was inflicted upon him, was nothing else but the *effect* of Divine wrath due to us. The death of Christ was a *shameful* death, and a *painful* death.

1. *Crucifixion*, or the *death of the Cross*, was a *shameful* or *ignominious* death. Hence is that expression of the Apostle, *Heb.* 12. *He endured the cross, and despised the shame.* The death of the Cross had *shame* and *ignominy* attending of it. *Crucifixion* was such a kind of punishment as was wont to be inflicted upon *servants*, and was one of the basest kinds of death. And the reason why *Crucifixion* or *hanging upon a tree* was accounted so infamous, was, because he that was *hung* upon a *tree*, by being lifted up in that manner, was looked upon as an *execrable person*, as one that was not fit to live upon the earth, as one that was fit to be thrust out of the world, turned out of the society of mankind; therefore is it, that the Heathens accounted this death an *impure* and *filthy* kind of death.

Crux erat servile supplicium, & mors turpissima.

μὴ καθαρὰν ἀλλὰ ἐξ μιαρόν.

2. *Crucifixion* was *painful* as well as *shameful*. To have several parts of the body thrust through with nails, and fastened to a tree, and hang there several hours together, this must needs be a *painful* death. Now our Saviour sustained all this, all this *shame*, all this *pain*, and that which was the venom of all, this he sustained and underwent as the *effect* of Gods wrath, and the just *punishment* that was due to us for our sins. So likewise he sustained the greatest *sorrows* and *dolors* in his soul, as I have shewed at large heretofore. Our Saviour finding himself *forsaken* and *deserted* of God,

God, finding God himself *alienated* from him, yea set against him to *cut* him *off*, this must needs fill his most holy Soul with the greatest anguish and sorrow: and yet all this, which he so underwent, the *pain* and *shame*, the anguish and sorrow, whatever it was he underwent in either kind, in his *soul* or *body*, he suffered it all as the *fruit* of Gods *anger* and *displeasure* against sin, avenging *our sins* upon him as our *Surety*. And that our Saviour saw all these things coming upon him, and actually inflicted upon him as the effect of Gods wrath, is plain by what the Apostle adds, *Gal.* 3. 13. *Christ was made a curse for us; for it is written, Cursed is every one that hangs upon a tree.* The Apostle proves his assertion, *Christ was made a curse for us*, by this Topick or Argument; *for it is written, Cursed is every one that hangeth on a tree.* Christ being crucified in that manner, being exposed to that kind of suffering and death, it was a plain sign and token that he was looked upon and dealt with as a person *accursed* of God. The *Cross* was a Symbol of the *Curse*: the *Cross* was a sign of an *accursed death*. Now it is well observed by a *Learned man*, The *death* of the *Cross*, simply and in it self considered, was no more *accursed*, than any other kind of *death*; but therefore was the death of the Cross an accursed death, because the person that was to undergo it, was an accursed person. *The transgression of him that was hanged upon the tree was that which did contract the curse.* If a person had committed a sin worthy of that death, he was an accursed person. If Christ had not taken upon him the guilt of our sins, the death of the Cross could not have rendred him accursed. *The Curse is that which accompanies sin*, and follows upon

Maledicti symbolum crux.

Crux signum maledictæ mortis.

Transgressio pendentis maledictionem contrahit.

Maledictum comes peccati.

upon it: therefore it is an elegant passage of one of the Ancients: *A person is not therefore accursed, because he hangs upon the tree; but he is therefore hanged upon the tree, because he is accursed.* The Text from whence the Apostle takes this is, *Deut.* 21. 23. *He that is hanged is cursed of God:* so we render it, and so the *Septuagint* renders it, *Cursed of God.* *Arius Montanus* renders it, *A person that is hanged is the curse of God.* He is the curse of God, that is, the curse of God is upon such a person; and because the curse of God is upon him, therefore doth he suffer that punishment. The *Chaldee* Paraphrase therefore renders it well: *For as much as he hath sinned against the Lord, therefore he is hanged upon the tree.* Sin preceding, brings the curse; and the curse of God being upon such a person, that kind of punishment was to be inflicted. Our Saviour therefore being carried to the Cross and crucified, saw plainly that the punishment of our sins was laid upon him; our sins were imputed to him as our Surety, and he being by this means led to the Cross, saw plainly that he suffered the punishment that was due to us. The Cross was a sign and Symbol of Christs being made a *curse for us.* And Learned men have this apprehension, that in this place in *Deuteronomy*, the Lord did before-hand, in his infinite Wisdom, point out that kind of death *hanging upon the tree*, as an *accursed death*, because he intended that the death and sufferings of Christ should be signified thereby, and that Christ dying in this *manner*, his death should be the *expiatory Sacrifice* to expiate and take away the Curse that lay upon the whole world.

Non ideo maledictus quia pendet, sed ideo pendet quia maledictus.

Maledictio Dei, suspensus.

Use 1. By way of admonition. Let us be admonished to

to take heed of being *offended* at the *Cross* of Christ. Flesh and blood, carnal reason are apt to be offended at the Cross of Christ; the wisdom of this world is apt to be offended at Christs sufferings; carnal reason cannot bear, that he that is the Saviour of the world should be exposed to so much *shame* and *contempt*. *Christ crucified*, saith the Apostle, *was to the Jews a stumbling-block, and to the Greeks foolishness*, 1 *Cor*. 1. The Jews in derision call Christ, *He that was hanged up*. But we may say with the Apostle, *God forbid that we should glory in any thing save in the cross of our Lord Jesus Christ*. He that is ashamed of the cross and sufferings of Christ, let him be ashamed of his own Salvation. Christ suffering what he did, was the cause of our Salvation, if ever we saved. We may speak to such as are offended at Christs cross, and at the shamefulness of his sufferings, in the words of *Tertullian*: *Be contented to spare the only hope of the whole world, thou that destroyest so necessary a pillar of faith, whatsoever it is that may seem unworthy of God, that was most necessary and expedient for man*. This is plain and evident, if Christ had not been *crucified*, and born the curse of the Law, the *curse of the Law* had still lain upon us, and remained to be born by us. The Law saith expresly, *Cursed is every one that continueth not in all things that are written therein to do them*: and *as many as are of the works of the Law are under the curse*. Therefore if we are *under the curse*, as certainly we are; if Christ hath not *born the curse for us*, we must have been still left to bear it. Therefore we have reason to be so far from being offended at the sufferings of Christ, and at the *ignominiousness* of his death, that we have infinite reason to be so

Tahi, suspensus.

Parce unicæ spei totius orbis, quodcunque Deo indignum est, mihi expedit. Tertul.

Quanto major est injuria, tanto major debetur gratia.

much the more thankful; by how much the greater *injury* and *indignity* Christ underwent for us, by so much the more thanks we owe to him for suffering so much for us: for what relief or comfort could we have had against the pains of Hell, and that curse which we deserved, if Christ had not suffered the pains of Hell, and been made a curse for us? Therefore take heed of being offended at the Cross of Christ.

Use 2. This shews us how *sad* and *deplorable* our condition by *nature* is. Hath Christ been made a curse for us, then we by nature are all under the curse. Christ that was most *blessed in himself* was *made a curse for us.* Christ was not born for himself, nor lived for himself, nor suffered nor dyed for himself, but all that Christ did and suffered was for us. If therefore Christ was made a curse for us, it is a certain sign we are all by nature under the curse, and O what a sad and deplorable thing is it to be under the curse of God! The curse is the comprehension of all evil, it is the Epitome of all misery, the curse comprehends in it all the miseries in this life, and eternal damnation in the next. The Apostle opens the nature of the Curse to us at large, when he saith, *Rom.* 2. 8, 9. *Indignation and wrath, tribulation and anguish upon every soul of man that doth evil.* This is but a Paraphrase on the Curse, and this is the curse that all of us by nature are subject to, *Indignation, wrath, tribulation, anguish*; who can bear the thoughts of these things? Who of us can think of remaining and abiding under the wrath of God at present, and of suffering eternal damnation hereafter? Of how much concernment then is it to every one to see that he come out from being under the curse?

For this is certain, we are all by nature under the curſe, and what will it be to lye under the power of the curſe, and under the power of the wrath of God for ever? O it is of infinite concernment to us to make haſte to him, and to embrace him that was *made a curſe for us*, that we might be delivered from the curſe. Chriſt was *made a curſe for us*, that he might deliver them from the curſe, who *flee for refuge to the hope ſet before them.* Nothing can pacifie the ſin-revenging Juſtice of God, but holding up Chriſt in the arms of our faith, who was made a curſe, and upon whom the curſe hath ſpent all its venom, all its force and ſtrength. *He that believes on the Son is not condemned*, *Joh.* 3. 18. Oh let the Doctrine of the Curſe, which hath been opened, make Chriſt more and more precious to us; let us embrace him with both the arms of our faith. If we can hide our ſelves in the *Righteouſneſs* and *Satisfaction* of Chriſt, the curſe which we have deſerved ſhall never overtake us.

The end of the ninth Sermon.

SERMON X.

Joh. 15. 13.

Greater love hath no man than this, that a man lay down his life for his friends.

I Come to a third Particular, to shew you how it was that Christ was *made a curse* for us.

The third Particular is this: In Christs being *made a curse*, the *wrath* of God was *consummated* upon him. Christ in being made a curse for us, bare the *whole* punishment that was due to us. It was not part of the punishment only, but the whole punishment which was due to us that Christ underwent. All the curses of the Law did as it were meet upon him; and there was nothing wanting which the Law would inflict upon sinners as sinners, but the curse brought upon Christ as our Surety. The curse notes the *utmost execution* of *evil* upon the sinner. It is in the nature of the curse to *imprecate* the *greatest* evil upon a person, and to *bring* the *utmost* evil upon him that it can. Therefore Christ being made a curse for us, he bare *all* the punishment that the Law could inflict. *Christ being made a curse*, says a Learned man, *contains in it all our punishment*. Whatever punishment was due to us was contained in this, That Christ was made a curse. And another Judicious Divine hath a passage to this purpose: *In Christs being made a curse, the fulness of Gods wrath, and the dregs of that horrible cup was wholly poured out upon that sacred*

Maledictio Christi continet omnem pœnam nostram.

ſacred head of his, when together and at once, Heaven and Earth and Hell ſeemed to conſpire together to exact from our Surety that puniſhment that was due to our ſins in that curſed kind of death, which was a ſign or Symbol of the Divine curſe that lay upon him. The *whole puniſhment* that was due to us for our ſins, was laid upon Chriſt in his being *made a curſe.* Hence is that expreſſion, *Iſa.* 53. 6, 10. *The Lord hath laid on him the iniquity of us all:* or as it is in the Margent, *He hath made the iniquity of us all to meet upon him.* The ſins of all the Elect did *meet* on Chriſt, that is, God did *charge* all the ſins of the Elect upon Chriſt; Chriſt was *reckoned* a ſinner by *imputation*, as it is in the laſt verſe of that Chapter, *He was numbred with the tranſgreſſors, and he bare the ſins of many. He was numbred with the tranſgreſſors.* Chriſt, though he was no ſinner in himſelf, yet he was reckoned a ſinner, 1 *Cor.* 6. 20. *He made him to be ſin that knew no ſin.* Now as all the ſins of the Elect were charged upon Chriſt in a way of imputation, ſo the puniſhment of their ſins was laid upon him. Hence is that expreſſion, *The chaſtiſement of our peace was upon him, Iſa.* 53. 3. that is, *the whole puniſhment due to us* was laid upon Chriſt, and this is called *the chaſtiſement of our peace*, becauſe Chriſts undergoing of this puniſhment was that which was neceſſary to make our peace; the Juſtice of God required ſatisfaction, and unleſs the puniſhment which the Law threatens were ſome way born and undergone, God would not be at peace with us; therefore ſaith the Prophet, *The chaſtiſement of our peace was upon him*, that is, the puniſhment that was due to us was inflicted and laid upon our Surety, that ſo we that were at variance with God before, might

now be brought into peace with him. Therefore it follows in the same place, *By his stripes we are healed; the chastisement of our people was upon him, and by his stripes we are healed.* Christ bearing that which we should have born, he undergoing our punishment, this is the means to make our peace with God. Hence also is that expression of the Apostle *Peter*, 1 *Pet.* 2. 24. *Who his own self bare our sins in his own body on the tree.* Christ our Surety bare all our sins, he hath born the guilt and punishment of all the sins of the Elect, and that wholly and fully: whatever the Law and Divine Justice would inflict upon us as sinners, that Christ our Surety hath born for us. Hence is it that our Saviour immediately before his death, uttered these words, *It is finished, Joh.* 19. 30. It is *finished, consummated,* or *perfected:* all things were *done* and *transacted* by Christ that were necessary to be done by him. Christ did not make an end of his sufferings until he had suffered all that he was to suffer. *It is finished,* that is, as another expounds that expression, *Christ fulfilled all the Scripture-prophecies, the substance of the Types were fulfilled in him, and he fulfilled all that which God determined to be paid for the expiation of sin.* Christ finished the whole work of our Redemption, he left nothing *undone* and *unsuffered* that was to be done and suffered in order to the accomplishment of our Salvation. *It is finished,* as much as if it had been said, Nothing remains more to be suffered but the very act of dying, and giving up his life, which he was now just about to do, all that the Law and Justice could inflict upon him was inflicted upon him, and therefore he said, *It was finished.* Hence are those expressions we have in

τετέλεσται, *consummatum est. Acta, transacta omnia,* Beza.

in the Book of *Daniel*, *Dan.* 9. 24. *Seventy weeks are determined upon thy people and upon thy holy city to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity.* Consider those expressions, *to make an end of sin*, and *to make reconciliation for iniquity*. That expression which we translate *to make an end of sin*, it is in the Original *to seal up sin*: Christ hath sealed up sin in respect of the guilt of it as to condemnation. Christ by his death hath so sealed up sin, that sin hath no more power to condemn those who believe on him, he hath perfectly taken away the condemning power of it. Hence is it said, *That Christ hath raised out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross*, *Col.* 2. 14. and he is *the Lamb of God that takes away the sin of the world*, *Joh.* 1. 29. that is, he hath perfectly taken away sin as to the guilt and condemnation of it. Now this could not have been, if Christ had not suffered all that was to be suffered, he could not have *made an end of sin*, he could not have taken away the condemning power of it, if all the punishment that was to be inflicted upon the sinner, had not been inflicted upon him; but now Christ by offering himself a Sacrifice for our sins, hath born the whole punishment, so that nothing more remains to be suffered that Divine Justice can demand. This is implied in his being *made a curse*, namely that the wrath of God was spent upon Christ to the utmost, and that Divine Justice could desire no more than what was laid upon him.

The last Particular to clear this, how Christ was *made a curse*, is this: The curse took hold on

Christ so far, as that Christ was exterminated and cut off by it. The utmost punishment that can be inflicted upon a Malefactor amongst men is death, the extermination of him from mankind, cutting him off from the land of the living, separating him from the society of mankind. Now the curse proceeded upon Christ so far, as that Christ was cut off by it. Hence are those expressions of the Prophet, *He was cut off from the land of the living, for the transgression of my people was he smitten or stricken, Isa.* 53. 8. So likewise we have the same expression in the Book of *Daniel, Dan.* 9. 26. *After sixty two weeks shall Messias be cut off, but not for himself.* Christ, the true Messias, was to be cut off, but not *for himself*, that is, not for any sin of his own, but he was cut off *for us*, because he bare the guilt of our sins. To understand this we must know, that nothing satisfies the Law but the death of the sinner. We know what the sentence was that God pronounced upon our first Parents, *In the day that thou eatest thou shalt dye the death*: and this is the general sentence of the Law, *The soul that sins shall dye*; and, *The wages of sin is death.* Death is part of the curse, yea death is as it were the consummation of the curse. Death, as it is the inlet unto eternal death, so it is the consummation of the curse. The curse aims at the extermination and utter destruction of the sinner. A man that is taken away by a corporal death, he is for ever destroyed as to men, though his soul survive, yet he is taken from amongst men, he hath no communion with mankind. Death is the destruction of a person as to any fellowship and communion that he is to have with mankind any longer in this world, and there-

fore

fore death is the utmost consummation of punishment amongst men. Thus the curse *cuts off* Christ, and Christ *dyes* as bearing the curse; yea the curse is consummated in the death of Christ: Christ was *accursed* even as *Adam* was. It is a good expression of one of the Ancients: *Christ descended as low as* Adam *did, and so dissolved the curse.* Christ by descending where *Adam* had brought himself by his Fall, dissolves the curse that *Adam* had brought upon himself and his posterity: the curse that was upon *Adam* brought him to death, *Dust thou art, and to dust thou shalt return.* The curse lying upon *Adam*, subjected him to a state of mortality, and brought him under the power of death. Christ therefore being *made a curse* for us, the curse subjects him to death, and takes away his life. Hence is that expression, *Heb.* 2. 9. That *Christ tasted death for every man.* Death is the *completion* of the curse, because the death of the body is the *inlet* to *eternal death* to those who are still under the power of the curse. It is true, Christ did not taste the *pains* of eternal death after his natural life was ended; but Christ tasted the pains of supernatural death before the taking away of his natural life, as I have shewed heretofore; and here we may observe this *difference* in Christs sufferings and the damned's sufferings. The damned suffer the pains of Hell after this life, Christ suffered the pains of Hell here in this life: *corporal death* is but the beginning of the *damned's punishment*; but Christ at his death *finished* his sufferings. So that in the *order* of suffering there is some difference between what Christ suffered, and what the damned suffer. The damned suffer the pains of Hell after this life, Christ suffered them in this life;

λύσε τὴν κατάραν.

life; yet Christ underwent death as a *part* of the curse, and death as it is a *part* of the curse, and a *fruit* of Gods wrath is a terrible thing, yea most *terrible*: and yet Christ, that he might make satisfaction for us, conflicted with this *King* of *Terrors*. Christ as he was *man*, had a *natural fear* of death, as we have, yet without sin; and the reason is, because Christ taking on him our nature, took also upon him the *infirmities* of our nature. Now there may be a *natural fear* of death *without sin*, nature abhorring that which is contrary to it self, and this was in our Saviour. Christ being our *Surety*, and seeing death coming upon him as part of the curse, and as a part of the punishment due to us for our sins: this made him to *fear* death. Hence is that expression, *Heb.* 5. 7. *He offered up prayers and supplications with strong crying and tears to him that was able to save him from death, and was heard in what he feared.* Christ feared death as he was *man*, especially he feared it as he saw it a *part* of the *curse* that was due to us, and yet though he feared it, the thing that he feared came upon him. It is true, the Apostle saith, *He was heard in what he feared.* How was he heard? Was Christ heard so as to his *fear* of *death*, as to be delivered from death? No certainly, if Christ had not dyed, we must have dyed in our sins. If Christ had not dyed, we must have undergone death as a part of the curse. How then is it said, *He was heard in what he feared?* He was heard so, as that he was *supported* when he dyed, and he was heard in being *raised* from the *dead* the *third day*; so that he was heard in what he feared, in his *supportation* under his sufferings, and in his *Resurrection*: but *dye* he must, death was part of the curse,

curse, yea the *completion* of the curse, therefore Christ our Surety cannot escape death. *Christ*, says one, *being our Surety, was to be struck with that common curse that was due to us:* death was due to us, the *great thing threatned* upon sin, therefore Christ being our Surety, must of necessity undergo it. Hence is that of *Austin: Cursed is every one that hangeth on a tree.* Why is it said, *Every one? That so Christ himself*, saith he, *might not be excluded.* Christ who was *blessed* in his own *Righteousness*, was yet *accursed* for our sins. The curse prevailed so far as to take away Christs *life*, to *separate* his *soul* from his body. It is true, the curse could not prevail so far, as to separate either from his *person*, to separate his soul or his body from his person; the Person of the Son of God, the second Person in Trinity, remained *united* to the soul and body of Christ, even when his body and soul were separated each from other, and it is our greatest happiness that it was so, *viz.* that the curse could not reach the Person of Christ, if I may so express it, that is, reach his Person so as to dissolve the Union of the two Natures; for if the curse could have reached the Person of Christ in the sense I am now speaking of, that is, if the curse could have extended it self to the Person of Christ, so as to dissolve the Union of the two Natures, this would have made the death of Christ *ineffectual*; if death could have dissolved the *personal Union*, Christs death would have been no more than the death of a *meer* man, of a *just* man, and so his death could not have been meritorious, and have satisfied for the sins of the world. But though the curse could not take hold of Christs Person, so as to dissolve the union

Christus sponsor noster communi maledictione nobis debitâ feriendus erat.

union between his *Person* and *our nature*, yet the curse took hold of *our nature united* to Christs Person. The curse did prevail so far as to separate his *humane soul* from his body. To understand this a little more clearly, let us consider, the *Divine nature* in Christ was above the Law, and above the curse: the curse could not reach his Divine nature, it could not possibly hurt that; but now Christ having assumed *our nature*, and *voluntarily* made himself subject to the Law and to the curse in our nature, the Law hath to do with our nature in Christ. We being under sin and under the curse, the curse had *dominion* over us; therefore the Apostle tells us, *That sin reigned unto death, Rom.* 5. 21. Now Christ being our *Surety*, and the Law finding our nature in Christ, and that Christ had transferred the guilt of our sins upon himself, the Law *armed* with the curse deals with Christ as a sinner, and it proceeds so far as to make the utmost breach upon our nature that it can, it rends his *holy soul* from his *pure body*. And thus *for a time* the curse seems to triumph over our nature as it stood in Christ. Hence is that of the Apostle, *Rom.* 6. 9. *Christ being dead, dyeth no more, death hath no more dominion over him.* This plainly intimates, that death and the curse had *dominion* over Christ for a time, and the curse proceeded so far as to the *extinction* of his *natural* life, his soul was separated from his body, though the union between the two natures was not dissolved.

I come to the third and last Particular, and that is this: How it was *possible* for this to be; Christ was most *blessed* in himself, how then was it possible for him thus to be *made a curse?* The curse implies

implies *anger, wrath, displeasure* in him that pronounceth and inflicts it, as hath been shewn; how then was it possible for Christ to suffer the wrath of God, that was always *beloved* of God?

To this several things are to be answered.

1. Consider Christ in *himself*, and so he was always *beloved* of God, *Mat.* 3. 17. *This is my beloved Son in whom I am well pleased.* Isa. 42. 1. *Behold mine Elect in whom my soul delighteth.* And Christ as he was *man* had more *titles* than one to his Fathers love.

1. Christ had a title to his Fathers *love*, as his *Humanity* is taken into so *near* a *relation* to the *natural Son* of God. The *humane nature* in Christ is made *one* in person with the *natural* Son of God, so that there is not *another subsistence* of the second Person in Trinity and the humane nature; but there is one *subsistence* to the second Person in Trinity and to the humane nature: therefore the humane nature being *taken in*, as it were, to have its *subsistence* in the person of the *natural* Son of God, being taken into the *unity* of the *same person*, must needs be *beloved* of the Father, upon that account, above all *creatures*.

2. Christ is *beloved* of the Father as he is a *just* and an *innocent* person, and he must needs be beloved of the Father upon that account, *Isa.* 46. 8. *The Lord loveth the righteous.* Christ being a *just* and a *righteous* person, the Father could not but love him as considered in himself.

3. The Father loved Christ upon the account of his *obedience*, *Joh.* 10. 17. *Therefore doth my Father love me, because I lay down my life for my sheep:* and in the next verse, *This commandment have I received of my Father.* Christ *obeying* his Father in

in laying down his life for his sheep, is one title he hath to his Fathers love; therefore consider Christ in himself, so he was always beloved of the Father.

2. Christ suffered the *wrath* of God as he was our *Surety*, and as he stood in our *stead*, 1 *Pet.* 4. 1. *Christ hath suffered for us.* 1 Pet. 3. 18. *Christ hath once suffered for sin, the just for the unjust.* This is a clear Text, Christ was a just person in himself, and as he was a *just person*, so he was always beloved of God, and could not but be beloved of him. But now as he that was a *just person* in himself gave himself to suffer for the *unjust*, so it was that he bare the *wrath* of God. The *wrath* of God was due to the *unjust*, *Tribulation and anguish, indignation and wrath upon every soul of man that doth evil*, *Rom.* 2. Therefore if the *just* will suffer for the *unjust* in their *room* and *stead*, he must then suffer what they must have suffered. It is a true speech of *Austin*; *The death which Christ underwent was not in respect of any crime or offence that he himself had committed*, but it was in respect of the *condition* that he brought himself into; that is, Christ suffered the wrath of God, not for any crime or offence of his own, but in the condition of a *Mediator*, because of our sins. Hence is it said, That *he was delivered up for our offences*, *Rom.* 6. *ult.* So in that of the Prophet, *Isa.* 53. 5. *He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him.* Christ took upon him the *discharge* and *payment* of our *debt*; therefore though he was always beloved of God in himself, yet as *personating* and *representing* us who were sinners, so it was that he sustained the wrath of God. *All we like sheep*

Mors Christi fuit conditionis, non crimi-nis. Aug.

have gone astray, saith the Prophet, *and the Lord hath laid on him the iniquity of us all, Isa.* 53. 6. We were the *offenders*, and yet the *punishment* was laid upon Christ who was an innocent person. Therefore it is a good expression of one of the Ancients: *Christ was not accursed in himself, but he was accursed in thee.* It was *we* that deserved the curse, the *curse* was *due* to us, but the curse *lighted* upon Christ, that so it might not fall upon us: Therefore it is wisely observed by another of the Ancients, That no one ought to be offended at this, that Christ is said to be made a curse, who himself was without sin: *Because*, saith he, *Christ was made a curse, he was not born a curse.* Christ was most free from the curse in himself, but he most voluntarily took the curse upon him. Therefore another of the Ancients observes: *Christ was made a curse, not out of necessity, but in a way of obedience.* He was made *under the Law*, and therefore he *subjected* himself to the curse of the Law: he that would be made under the Law must undergo all that the Law required of him: now the Law required *obedience*, and the Law requires *suffering*; therefore Christ being *made under the Law* must not only do, but suffer what the Law requires. Divines observe, That Christ was *born* and *dyed* after a special Law different from other men. Christ was *born*, not for himself, but for others, and he *dyed*, not for himself, but for others; Christ is to be considered as a *common person*. Hence it follows, Christs bearing the curse was not for himself, but for others, Christ suffered and underwent the wrath of God which we should have born: Hence is that of one of the Ancients: *It is manifest that Christ might have chosen whether he would have*

Non illi maledictum, sed in te maledictum.

Factus est illi maledictum, non natus.

Non per necessitatem, sed per obedientiam.

Manifestum est Christum potuisse non mori, sed voluisse, ut mors sua nobis prodesset. Ambr.

have dyed; but he therefore chose to dye, that his death might become profitable.

Use 1. Learn from what hath been opened, what an *infinite* evil *sin* is, that he who was most *blessed* in himself, should yet be made a curse for us, that the fountain of blessing should become a curse. O how great a venom is there in sin, that Christ having no sin of his *own*, but being a sinner only by *imputation*, should be made a curse, that sin should cause him that was the *Author* of all blessing to become a curse!

Use 2. Learn from hence the *severity* of Gods *Justice*, that when Christ had *no* sin of his own, but only took upon him the guilt of our sins, that yet Divine Justice should fall so foul upon so innocent a person; *He spared not*, saith the Apostle, *his own Son*, *Rom.* 8. Christ taking upon him the guilt and punishment of our sins, God did not spare him, but executed upon him the severity of his Justice. Now if *Divine Justice* did not spare him who was but a Surety, how shall it spare us, if we be found under the guilt of our sins? Certainly every impenitent sinner may read his own destiny in the *sufferings* of Christ. If Christ suffered such things who was meerly a Surety, and bare the guilt of other mens sins, not his own, what is like to become of us that must bear the guilt and punishment of our own sins, as certainly we must, if we continue in unbelief and impenitency? *He that believes not on the Son, the wrath of God abides upon him*, *Joh.* 3. *ult.* O it is of infinite concernment to us all to secure our part and interest in the sufferings and satisfaction of the Lord Jesus; for if the Justice of God arrested Christ, seized upon him, and proceeded so severely against him,

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as we have heard, if the curse did *cut off* him, we cannot expect but Divine Justice will *seize* on us, and *cut* us *off*, unless we be hid in the clefts of this Rock. Oh let us endeavour to get a part in him that was *made a curse*, that we may be delivered from the curse.

The end of the tenth Sermon.

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The end of the tenth Sermon.

SERMON XI.

Joh. 15. 13.

Greater love hath no man than this, that a man lay down his life for his friends.

THere is one thing more to be anſwered to that inquiry (to make the anſwer full and compleat, over and above what was ſaid in the laſt Diſcourſe) How was it poſſible for Chriſt to ſuffer the wrath of God that was always *beloved* of him?

The third thing therefore that is to be ſaid is this: It was poſſible for Chriſt by *faith* to know that he was *beloved* of God, and he did know that he was *beloved* of God, when yet as to *ſenſe* and *feeling* he *taſted* of Gods *wrath*. *Faith* and the want of *ſenſe* are not inconſiſtent; there may be no *preſent ſenſe* of Gods *love*, nay there may be a *preſent ſenſe* of his *wrath*, and yet there may be *faith* at the ſame time. This is manifeſt from that deſcription of *faith* which the Apoſtle gives, *Heb.* 11. 1. *Faith is the ſubſtance of things hoped for, the evidence of things not ſeen.* *Faith* makes thoſe things *evident*, which are not *evident* and *apparent* unto ſenſe. This alſo is manifeſt from the *experience* of ſeveral of the Saints. It is ſaid of *Abraham*, That *he believed in hope, againſt hope*, *Rom.* 4. 18. *Abraham* had the *hope* of faith againſt the dictates of *ſenſe*, his faith prevailed againſt *ſenſe*, he believed when all things in ſenſe made againſt him. Thus was it with *Job*, in one place he ſaith, That *God hunted him*

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as a fierce lyon, and that *he shewed himself marvellous upon him.* And yet in another place he saith, *Though he kill me, yet will I trust in him.* Here was faith against sense. In like manner in another place he saith, That God *counted him for his enemy:* in his sense and feeling God seemed as an enemy to him. And yet in another place he saith, *I know that my Redeemer liveth.* Here was an opposition to sense. Thus was it with *Heman*, he complains *Psal.* 88. 7. That Gods *wrath lay hard upon him*, that God *had afflicted him with all his waves:* and in the sixteenth verse of that Psalm he saith, *Thy fierce wrath goeth over me:* and yet in the beginning of the Psalm he calls God, the *God of his salvation, O Lord God of my salvation, vers.* 1. here was faith contradicting sense. Thus was it with our *Saviour*, our Saviour had a present sense and feeling of Gods wrath, and yet by faith he might know he was beloved of God. Hence is that of a Learned man: *Christ although he felt himself forsaken, as he was in us, yet he understood that he was always beloved, considered as in himself.*

Christus licèt se in anima derelictum sentiret, ut in nobis fuit, tamen in anima intellexit in se semper dilectum fuisse.

Thus have I spoken that which I think may be sufficient for the clearing of that objection, How Christ that was a person always *beloved* of God, could yet bear the sense of his wrath.

And now I would make a little farther use of what hath been opened as to Christs *being made a curse*, and then I shall proceed to the other Propositions that remain for the clearing the *Doctrine* of Christs *Satisfaction.*

Christ, as we have heard, hath been *made a curse*, the *wrath* and *displeasure* of God hath been poured forth upon him; whatever he underwent upon the Cross, all that *shame* and *pain*, all that

grief and *sorrow* which he felt in *soul* and *body* was the effect of Gods wrath, the punishment due to us for our sins, the *wrath* of God was *consummated* upon him, and he was cut off by the curse, he underwent *death* as part of the *curse*. Let us see what use may be made of this.

Use 1. This may serve by way of *direction* to us, to teach us what course to take when we are in distress and *agony* of *conscience*, under the fear and terror of Gods wrath due to us for sin. Who is there among us, that some time or other may not lye under the fear of Gods wrath? that may not be *terrified* with the *apprehension* of Gods wrath due to him for sin? Now the *proper relief* in this case is to consider that *Christ was made a curse*. If Christ hath *felt* what we fear; if he hath *suffered* and undergone what we *deserved*, what so proper a ground to relieve us as this? We fear the *wrath* of God, and Christ hath suffered that *wrath*. This is the case of many of the children of God, they do many times lye under *dreadful apprehensions* of Gods wrath and displeasure. *David* in the trouble and anguish of his soul crys out, *Cast me not away from thy presence*, *Psal.* 51. 11. And that *Saint* we mentioned even now in *Psal.* 88. 14. *Lord, why castest thou off my soul?* Now when we begin to apprehend, that God hath cast us off in *displeasure*; when we are under *trouble* and *anguish* of soul, and apprehend that God is highly incensed, and his wrath is waxed hot against us, what can give us relief in this case, but to consider that Gods wrath was *poured out* to the *utmost* upon Christ our *Head* and *Surety*, that the *wrath* of God *spent* it self, and had a full vent upon him? This therefore is the only course we can take, when

when we are under the fear and apprehenſion of Gods wrath, to lift up Chriſt in the arms of our faith, and to interpoſe him between us and the wrath of an angry God. *If his wrath be kindled but a little, bleſſed are all they that put their truſt in Chriſt, Pſal.* 2. 12. This *Doctrine* of Chriſt being *made a curſe* is of marvellous and unſpeakable uſe in the ſerious exerciſes of faith, when the ſoul is under ſore *conflicts* from the fear of Gods wrath. If thou art burdened with the guilt of ſin, and the fear of Gods *wrath*, thou mayſt go to God and tell him, that Chriſt hath ſuffered as much as ever thou haſt deſerved to ſuffer; that there is nothing that he may juſtly inflict upon thee, but it hath already been executed and inflicted upon Chriſt to the uttermoſt; and will he puniſh ſin twice? Will he puniſh ſin in thee, and will he puniſh it in the perſon of his *innocent* Son, who had no ſin of his own, but only took upon him their cauſe that were not able to deliver themſelves from wrath?

From this Doctrine of Chriſts being *made a curſe*, we may learn what the *true* and *proper Antidote* is againſt the *fear* of *death*. The *proper Antidote* againſt the *fear of death* is this, That Chriſt hath ſuffered death as *part* of the *curſe*; therefore Chriſt having undergone death for us as a *part* of the curſe, if we be in Chriſt, the *curſe of death* is taken away from us. It is true, Believers undergo death ſtill, but here lyes the comfort to a Believer, that death is no longer a *curſe* to him, Chriſt by undergoing death as a *part* of the *curſe*, yea as the *completion* of the curſe hath taken away death as it is a curſe. Death is now no more a *curſe* unto Believers, but a paſſage unto life. It is a *Uſe* 2.

sweet Text, *Hos.* 13. 14. *O death I will be thy plague, O grave I will be thy destruction.* Christ by *dying* hath *destroyed* and *overcome* death, and Believers are freed from *death* as a *curse*; therefore is it that our Saviour saith, *He that believes on him shall never dye*, *Joh.* 11. 26. What better news to any of the sons and daughters of men, than to tell them they shall never dye? Our Saviour assures us of this, He that believes on him shall never dye, *Joh.* 11, 26.

Object. O but do not Believers dye as well as other men?

Answ. Yes they do, but they do not dye under the *curse*, they dye not as *malefactors*, as *condemned persons*. *Death* is now as no *death* to a Believer, it is only a passage unto eternal life; a Believers *true life* is not interrupted by death, *Joh.* 10. 28. *I give to them eternal life, and they shall never perish.* If death did *interrupt*, or take away a Believers *true life*, then there might be a time when he might be said to *perish*; but our Saviour speaks it with the strongest asseveration, and with the greatest solemnity, *They shall never perish: I give unto them eternal life, and they shall never perish*; therefore there is such a life given to a Believer by Christ that shall never perish; though this natural life be taken away from him, yet that which is the *true life*, *eternal life* shall never be taken from him: his natural life may be taken from him, but instead of it he shall have eternal life, *I give unto them eternal life.*

ὡς κεκλαχειτδμενοι. Athanas.

I proceed now to some other Propositions for the clearing the *Doctrine* of Christs *Satisfaction.*

The next Proposition therefore is this.

The eleventh Proposition, God hath charged upon

upon Christ the *guilt* and *punishment* of the sins of his people. There is an *act* of God in this, Christ did not only suffer such things as we have heard, but he hath suffered them from the *hand* of God, laying these things upon him as our *Mediator* and *Surety*. Hence is it said, That *God hath made him to be sin for us*, 2 Cor. 5. 21. *God hath laid upon him the iniquities of us all*, Isa. 53. 6. *God hath laid upon him*: there is the act of God, the act of *Divine Justice* put forth in *laying* upon Christ all the punishment that he underwent. Hence are those expressions that are so frequent in Scripture, that Christ was *made sin*, *made under the Law*, that he was *made a curse*, that he was made of God to us *Redemption*: all which expressions plainly shew, that there was an act of God put forth, whereby Christ is made or appointed of God to be our Surety, and that God did exact that debt of obedience and punishment from Christ which we should have performed. This is of marvellous sweet consideration to consider, that the guilt and punishment of our sins is taken off from us, and transferred upon Christ our Surety. Not but that we are *Sinners* still considered in our selves, and that we are *obnoxious* unto punishment as we are *Sinners* considered as in our selves; but here lyes the sweetness, to consider that such is the free grace of God towards us, that he hath *transferred* the *guilt* and *punishment* of our sins upon Christ our Surety, and exacts that from Christ, who stands in the place of our Surety, that he might have exacted from us, who were the principal debtors. Thus we read of the *scape Goat*, that the iniquities of the Children of *Israel* were put upon him, *Lev.* 16. 21. *Aaron was to lay his hand upon the head of the scape*

Goat, and to confess over him the sins and iniquities of the Children of Israel, and he was to put them upon the head of the Goat. So the expression is in the Text, *Putting their sins upon him.* The scape Goat was certainly a Type of Christ, and herein was intimated, as *Calvin* well observes, *That Christ did transfer our sins upon himself.*

Christus peccata nostra in se transtulit. Calvin.

The twelfth Proposition is, That Christ as our Surety did *freely* and *voluntarily* offer himself to suffer what we should have suffered. As God did charge our sins upon Christ, and laid the guilt and punishment of them upon him, so Christ our Head and Surety did freely and voluntarily offer himself to suffer what we should have suffered: as the Father did charge upon Christ the payment of our debts, so Christ did freely and voluntarily take upon him the payment of them, *Isa.* 53.6. *He was afflicted and he was oppressed:* the vulgar Latine renders it, *Christ was offered, because he himself would.* Had he not been *willing*, he might have chosen whether he would have been offered; but he freely offers himself, *No man taketh away his life, but he lays down his life for his sheep, he lays it down of himself, Joh.* 10. 15. This is a marvellous sweet consideration: Look as the *sin* and *disobedience* of the *first Adam* was *voluntary*, so the *obedience* of Christ our *Surety* was voluntary: *Adam* did voluntarily break and transgress the Law of God, and Christ our Surety did voluntarily obey the Law. *Adam* sinning deserved *punishment* for that sin, and Christ did *voluntarily* undergo that punishment. Hence is it, that *Adams disobedience* and Christs *obedience* are compared together, *Rom.* 5. 19. *As by one mans disobedience many were made sinners, so by the obedience of one many shall be made righteous.*

Oblatus est, quia ipse voluit.

righteous. *Adam* was not more *voluntary* in his *sin* and *disobedience*, than Christ our Surety was *voluntary* in his obedience. Much of the *dignity* and *excellency* of Christs Satisfaction is to be seen in this, That as sin was *voluntarily* committed in *our nature*, so *obedience* was performed voluntarily in our nature, and suffering was voluntarily undergone in it by him who was our *Surety*. Look as sin was *voluntarily* committed in the *nature* of *man* by the *first Adam*, so we have the same *nature* of man in the person of the *second Adam*, *voluntarily obeying* and *voluntarily suffering* whatever Divine Justice would require from us: and when we come to transact things between God and our souls in the matters of our salvation, we shall find these things of infinite concernment more than now we may be aware of. This also is farther to be considered, That as Christ *freely* and *voluntarily* offered himself to suffer for us, so he did offer himself to suffer for us with this intention to make *satisfaction* for our sins, *Mat.* 20. 28. *The Son of man came not to be ministred unto, but to minister and to give his life a ransom for many.* Christ speaks here of the end of his coming, it was the end of his *Incarnation* to give his life a ransom for many; and this was his *intention* in his death to make satisfaction for our sins, *I lay down my life for my sheep*, that is, I do it *intentionally* for the good of my sheep, *For their sakes I sanctifie my self*, *Joh.* 17. 19.

The thirteenth Proposition is, God having *charged* upon Christ the *guilt* and *punishment* of our sins, and Christ having *freely* and *voluntarily offered* himself to suffer what we should have suffered, and having *actually suffered* what we should have suffered,

suffered, Divine Justice can now *demand* no more. Here lyes the very *essence* of satisfaction. The School-men describe satisfaction to be *a voluntary rendring of that which is equivalent of somewhat which was otherwise not due, for some wrong or injury that hath been done.* Also they tell us that *satisfaction* speaks some *compensation* that is commensurate or correspondent to some *precedent injury*, and that this must be voluntary; for if it be not voluntary, it is not so properly *satisfaction* as *satispassion*. Take a damned soul in Hell, from whom punishment is exacted for the sins that he hath committed, such an one bears punishment; but he doth not satisfie properly, because he doth not suffer voluntarily; and therefore the torments of the damned never expiate and take away sin, although they still detain and keep the person under the power and hand of Divine Justice. But now where there is a *voluntary submission* unto punishment, and this punishment is *equivalent* to the offence committed, and as much as Justice can require, this is properly *satisfaction*; and this makes the *Satisfaction* of our Saviour most perfect and compleat; where the person that *tenders* the *satisfaction*, *tenders* as much as the person *wronged* and *injured* can require by way of compensation; and when the person that hath *received wrong* and *injury*, receives as much by way of *reparation* as is suitable to the wrong and injury that is done to him, and as much as he desires, here is *satisfaction*. Now Christ hath made a full *compensation* to Divine Justice, the *utmost punishment* that the Law could inflict upon us as we are sinners, Christ hath voluntarily undergone, he hath suffered that *grief*, those *pains*, that *death* of the

Redditio voluntaria equivalentis, aliàs indebiti.

body

body which we deserved; he hath undergone those *labors*, those *perplexities* in his mind, that *dereliction*, that *curse* in his soul that was due to us; therefore the *whole punishment* which the Law denounced, being executed upon Christ our Surety, Divine Justice can demand no more. When the *penalty* that the Law demands, and is pronounced against such a *crime* is undergone, the Law is satisfied, it can demand no more. If a man commit a crime worthy of death, all that which the Law requires is death; if *death* be undergone, if the person be cut off from the land of the living, the Law is *satisfied*, and can demand no more. Now the Law hath had its full force and stroke upon Christ, *Isa.* 53. *He was cut off from the land of the living.* Now the curse of the Law being poured out upon Christ, the Law hath no more to demand. When there is a full *payment* made, there is no more *debt* can be exacted; Christs *obedience* was *full* and *compleat*, there remained nothing more for him to suffer: Therefore is it said, That *he hath brought in everlasting righteousness*, Dan. 9. 24. *By one offering he hath perfected for ever them that are sanctified*, Heb. 10. 14. *Who was delivered up for our offences, and raised again for our justification*, *Rom.* 5. *ult.* Christ was delivered up for our offences, that is, delivered up to death, Christ in dying bare the *guilt* and *punishment* of our sins, but he was *raised again for our justification*. Now if Christ had not *satisfied* and *discharged* the debt to the utmost, he could not have been raised for *our justification*; for if there had been any part of the punishment not *suffered*, the Law might have exacted part of us: but, saith the Text, *Christ was raised again for our justification*.

There-

Therefore it is plain and evident, that Christ in dying bare the whole punishment that the Law would have inflicted upon us. When the *debt* is paid, the prisoner is let out of prison: Christ being our Surety was under an *arrest* by the Law and by Divine Justice; but now Christ our Surety having fully paid the debt, Christ is *released* out of prison, having paid the debt which he owed, in his sufferings, he is *raised* again for our justification. Christs *Resurrection* was an *evidence* that our *debt* was fully paid and discharged by our Surety. Hence also is that of our Saviour himself, *Joh.* 16. 8, 9. *The Spirit shall convince the world of sin, of righteousneß, and of judgment.* Why of *righteousneß? Because I go to the Father.* Christs *Resurrection* and *Ascension* into Heaven was a certain evidence that Christ was a *righteous* person. For if Christ had not fully answered the Law, he had never been raised up from the dead, and taken up into glory, he had been detained and kept in prison still; and the reason is plainly, that which was intimated before, that Christ was not *born* for *himself*, nor *dyed* for *himself*, but he was born a common person, he was born for us, and dyed for us; therefore Christ being a common person and our Surety, and so transacting our cause, the Law would not have been satisfied, neither would Divine Justice have been quieted, till all that had been undergone that we deserved. Therefore when it is said, that Christ went to his Father after his suffering; and when it is said, *He was delivered for our offences, and raised again for our justification*, it is plain and evident, that the Law and Justice had taken their fill of Christ, and had nothing more to demand of him.

The

The fourteenth Propoſition is, That Divine Juſtice being ſatisfied in what Chriſt hath ſuffered, God *acquits* and *diſcharges* Believers from the *guilt* and *puniſhment* of their ſins, *Rom.* 8. 33. *Who ſhall lay any thing to the charge of Gods elect? it is God that juſtifieth, who is he that condemns? it is Chriſt that dyed.* It is as much as if the Apoſtle ſhould ſay, A Believer is acquitted and diſcharged from the guilt of his ſins, no one can lay any thing to his charge, becauſe God hath *juſtified* him, no one can *condemn* him, becauſe Chriſt hath born the puniſhment that he ſhould have born, *who is he that condemns? it is Chriſt that dyed.* A Believer is not liable to *condemnation*, becauſe Chriſt hath been *condemned* for him, and the Law hath ſate in Judgment upon Chriſt, and hath *arraigned* and condemned him: now the Law is not wont to puniſh the ſame crime *twice*. The Juſtice of God having puniſhed ſin in Chriſt the *Head* and *Surety* of the Elect, will not puniſh ſin the *ſecond time* in Believers themſelves. It is a good expreſſion of one of the Ancients: *The head and body are but one Chriſt; Chriſt therefore being the head, hath ſatisfied for his members, Chriſt hath ſatisfied for Believers who are his own bowels.*

Caput & corpus unus eſt Chriſtus: ſatisfecit ergo caput pro membris, Chriſtus pro viſceribus ſuis. Ambroſ.

The laſt Propoſition is this, That Chriſts *Satisfaction* hath *merit* in it; though *merit* and *ſatisfaction* are near akin, yet they are diſtinct *notions*. Satisfaction doth properly ſignifie the turning away of ſome evil that is impending, and Merit properly reſpects ſome good to be procured. Now Chriſt by his *Satisfaction* doth not only *turn away* that *evil* from us that we deſerve, but he alſo *merits* and *procures good* for us.

1. Chriſt by his *Satisfaction turns away evil* from us.

us. He turns away the *wrath* of God from us, he turns away the *curse* of the Law, and all the *effects* of Divine wrath: *Christ hath redeemed us from the curse of the Law, being made a curse for us.* Hence also is that expression, *Rom.* 11. 26. *The Redeemer shall come from Zion, and turn away ungodliness from Jacob*, that is, he shall turn away the *guilt* and *punishment* of sin from Believers, he shall turn away all the *evils* and *miseries* that sin would bring upon us: *His name shall be called Jesus, for he shall save his people from their sins, Mat.* 1. But this is not all, Christ by his Satisfaction doth not only turn away evil, but

2. He procures *good* for us, he procures *righteousness* and the favour of God, the Spirit, the grace of the Spirit, and eternal life for us. The *Sufferings* of Christ have *merit* in them to purchase good things for us. Hence is that expression of our Saviour in the *Ordinance* of the Supper, *This cup is the new Testament in my blood.* The meaning is, that all the good things in the *new Covenant*, all the blessings comprehended in the Covenant of Grace are purchased by the blood of Christ. The *Covenant of Grace* is the *Charter* in which all good things are contained, and all these things are the purchase of the blood of Christ.

The end of the eleventh Sermon.

SERMON

SERMON XII.

Joh. 15. 13.

Greater love hath no man than this, that a man lay down his life for his friends.

IT remains now that I should come to make some *general Application* of this great Doctrine of Christs Satisfaction. Although there have been some particular Uses of this Doctrine all along in the several branches of it; yet it may be meet in the close to annex some general Application as to the whole Doctrine about Christs Satisfaction.

The first Use shall be an Use of *Confutation*, to confute the *Adversaries* of this Truth. There are two great Adversaries to this Doctrine of Christs Satisfaction.

1. The *Socinians*, who deny the Satisfaction of Christ altogether.

2. The *Papists*, who bring in other Satisfactions besides that of Christ's.

1. The *Socinians*; they are the most *professed Adversaries* to the Doctrine of Christs Satisfaction: they tell us, that the sufferings of Christ were only a kind of *Martyrdom*, that Christ dyed to *confirm* the truth that he had preached, also that his sufferings were for an *example*; but they wholly deny, that what Christ suffered had any influence as to the satisfying of Gods Justice. Now the whole *Doctrine* of Christs *Satisfaction* that hath been

been opened doth oppugn this assertion of theirs; for it hath been proved at large, that Christ hath suffered the *substance* of what we ought to have suffered, and that what Christ did suffer was with this intention, to make satisfaction for us, *Mat.* 20. 28. *The Son of man came not to be ministred unto, but to minister, and to give his life a ransom for many.* It is a speech of one of the Ancients: *One hath paid that which was due from all.* If the death of Christ were only a kind of *Martyrdom*, and to confirm the truth which he had taught, and were only for an *example*, and for no other ends but these, then the death of Christ would be very little different from the *deaths* of other of the Saints; for other of the Saints have laid down their lives to confirm the truths they have professed, and the *sufferings* of other of the Saints are given to us for an *example*. We have an express Scripture for this, *Jam.* 5. 10. *Take, my brethren, the Prophets who have spoken in the name of the Lord, for an example of suffering affliction and of patience.* Here we see the *Prophets sufferings* are given for an *example* to us: but certainly the sufferings of Christ are far of *another nature* than the sufferings of the Prophets or of any of the Saints whatsoever. It is an excellent speech of one of the Ancients: *Although*, saith he, *the death of many of the Saints hath been precious in the sight of God, yet notwithstanding the death of no innocent person, besides Christ himself, was the propitiation for the world.* It is the expression which the Apostle *John* useth, 1 *Joh.* 2. 2. where he tells us, That Christ *is the propitiation for the sins of the whole world.* Though the deaths of the Martyrs were *precious*, yet none of their deaths was the *propitiation* for the *sins* of the world: and then

ἀντὶ πολλῶν. *Unus exolvit quod ab omnibus debebatur.* Ambros.

then our Author goes on: *Those just persons who have been martyred for the truth, have received, not given Crowns, and from the courage and fortitude of the Martyrs in their sufferings, we have examples of patience afforded to us, not any gifts of merit. Their were but single deaths that were undergone by them, neither doth one pay anothers debt, there was only one Lord Jesus Christ found among the sons of men, in whom all were crucified, all have dyed, all have risen again.* They who deny and take away the Doctrine of Christs Satisfaction, endeavour to take from us a principal part of the Gospel, and to remove from us the principal pillar of all our comfort and support; for one of the great Truths which the Gospel reveals, is the Righteousness of Christ for the justification of a sinner. So the Apostle tells us, *Rom.* 1. 16, 17. *I am not ashamed of the Gospel of Christ, for therein is the righteousness of God revealed from faith to faith.* The Apostle here gives us an account of the Gospel, what it is that the Gospel reveals, it reveals to us the Righteousness of God; the great and fundamental Truth revealed in the Gospel, is that righteousness whereby men may be justified in the sight of God. What this righteousness is, the Apostle doth more fully make known to us in another place of this Epistle, *Rom.* 3. 25, 26. *Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God, to declare, I say, at this time his righteousness.* So that the righteousness which the Gospel reveals is, That God is willing to pardon sinners, and to accept them as righteous upon the account of the death and sufferings of his Son, and upon the ac-

Acceperunt justi, non dederunt coronas, exempla nata sunt patientiæ, non donata justitiæ.

count of the satisfaction which he hath made. So that they who go about to subvert the Satisfaction and Righteousness of Christ, do in effect *undermine* the whole Gospel, and do as much as lyes in them *disannul* it. For if the scope of the Gospel be to reveal the *Righteousness* of Christ, which is the result of his death and sufferings, the result of his obedience active and passive; then they that would take away this, would take away a main part of the Gospel from us. So likewise, as the denying of Christs Satisfaction is the overthrow of a principal part of the Gospel: so it is that which takes away the main pillar of our comfort. For if Christ hath not *satisfied for us*, we are still liable to satisfie the Justice of God in our own persons, for God is a *just* and *righteous* God. He hath said, That he will by no means *clear the guilty*, and the sentence of the Law remains firm upon us, *That the soul that sins shall dye*, and *Cursed is every one that continueth not in all things that are written in the book of the Law to do them.* Therefore unless Christ hath made satisfaction for us, all these things must of necessity stand firm against us: unless there be a *ransom* found for us, we are still liable to answer to Divine Justice. It is a great Scripture to confirm this, *Job* 33. 23, 24. *If there be a messenger with him, an interpreter one of a thousand, to shew unto man his uprightness, then is he gracious to him, and saith, Deliver him, I have found a ransom for him. To shew unto man his uprightness.* The *uprightness* here spoken of is conceived by Learned men, not the *uprightness* of man himself, but the *uprightness* of God. *To shew unto man his uprightness*, that is, the *uprightness* of God. What is this *uprightness* of God? It is Gods *uprightness* in dealing

dealing with man according to the tenour of Gospel-grace. Compare this with *Rom.* 3. 22. *Being justified freely by his grace through the redemption which is in Jesus Christ.* Here we have a description of the tenour of Gospel-grace; the grace of the Gospel consists in this, *That we are justified freely by Gods grace through the redemption which is in Jesus Christ.* Now this is the *uprightness* of God, Gods dealing with men according to the tenour of his grace promulgated in the Gospel. God having discovered this to be his mind, that he will pardon mens sins upon the account of the death and sufferings of his Son: when this *uprightness* of God is thus discovered to men, and they by faith lay hold of the grace of God thus promulgated and made known to them, then God hath found a ransom. Now when God hath found a ransom for men, then he saith, *Deliver them, then is he gracious*, and saith, *Deliver him from going down into the pit, for I have found a ransom for him.* Had there not been a ransom found for us, there had been no deliverance from the pit of destruction: here lies all our comfort, That Christ hath born what we should have born, he hath suffered what we should have suffered. *It was man that owed the debt, and man that paid the debt.* It is a memorable passage of a Learned man: *For our Justification it was that Christ was so dealt with; for we sinners have suffered and undergone in Christ those very pains of Hell which we deserved.*

Homo qui debuit, homo qui solvit. Propter nostram justificationem dictum est per Christum: nam nos peccatores in ipso infernales poenas, quas juste meremur, exivimus.

2. The Doctrine of Christs Satisfaction confutes the *Papists*, who bring in other satisfactions besides that of Christ. The *Papists* tell us, That a man by some good act, as they call it, an act

of charity or love to God, may satisfie for sin; also they tell us, That we may make satisfaction by external works, as by Fasting, Prayers, and Almsgiving, and the like: also some of them have affirmed, That one man may make satisfaction to Divine Justice for another. But all these assertions are impious and most derogatory to the honour of our Saviours Satisfaction. For if it had been possible for us to have satisfied Divine Justice our selves, what need our Saviour have suffered and undergone such things as we have heard? Besides the Scripture teaches us, That *by one offering Christ hath for ever perfected them that are sanctified, Heb.* 10. 14. That *one Sacrifice* of his was sufficient to make *satisfaction* for sin; therefore if Christs Satisfaction were sufficient, whatever is done by us must needs be superfluous upon that account. If that *one offering* of Christ were enough, there is no need of other satisfactions of mens invention and bringing in, *Heb.* 9. 26. *Christ hath appeared to put away sin by the sacrifice of himself.* He hath appeared to the *abrogating* of sin, to the *disannulling* of sin, so the word properly signifies. Christ by his Sacrifice hath taken away the condemning power of sin wholly; so that the power which sin had before to condemn us, is perfectly abrogated and cancelled. Therefore there is no need of humane satisfactions, or if there were need of some satisfaction to be made by us, what should we be able to bring to satisfie God? *Will the Lord be pleased with thousands of rams, or ten thousands of rivers of oyl, shall we give the fruit of our body for the sin of our soul?* as the Prophet expresseth it, *Mic.* 6. 7. If we should attempt any of these things, none of these would be

εἰς ἀθέτησιν ἁμαρτίας.

be able to satisfie God, what then will become of all the *Popish Satisfactions?* They tell us indeed, That an act of love to God, especially if it be intense and strong, may satisfie for sin; but how can that satisfie for a crime committed, which is in it self due, and a just debt? Love to God, yea the highest degree of love is a just debt that we owe to God. The first and great Commandment of the Law is, That we should *love the Lord our God with all our heart, with all our soul, with all our strength, with all our might.* Therefore it is not possible, that by any *good act*, as they call it, we should satisfie God for any sin committed by us; and the reason is, because that good act was a thing due, that which is a just debt in it self cannot satisfie for a former debt. Besides there is no proportion between the act of a finite creature to make satisfaction, and an infinite Majesty that is offended. And whereas they suppose that some external works, as Fasting, Alms, Penances, and the like, may pacifie God, and make *satisfaction for sin*, this proceeds from gross ignorance of the Nature of God, and of the nature of sin. For if God be infinitely holy, and do infinitely hate sin; and if God be infinitely just, that he cannot but punish sin, and that in the highest manner; and if the demerit and desert of sin be such, as that it deserves no less than the wrath of God and the torments of Hell, it is very ridiculous to imagine, that the Justice of God should be satisfied with such pitiful things as men may impose upon themselves. And that one man, who is but a meer man, should be able to satisfie for another, this is much more absurd. For if a man be not able to satisfie for himself, how is it

possible that he should satisfie for another? And we may well apply that speech of *Austin: If when one man sins another man thinks to repent, and to make satisfaction for it, that is not a prudent, but a mad and frantick repentance.* And yet *Bellarmine* and other of the Papists tell us, That one man may compensate and bear the punishment for another.

Si alio peccanti, alium pœnitet, non est illa prudens, sed insana pœnitentia. August.

But we may oppose to them another speech of *Austin: Christ by taking upon him the punishment of our sins, and not taking upon him sin it self, hath blotted and taken away both sin and punishment.* If Christ hath fully born the punishment that was due to our sins, nothing need to be done by us by way of satisfaction; for that is but a diminution to what our Lord Jesus Christ himself hath suffered and done for us.

Christus suscipiendo pœnam, & non suscipiendo culpam, & culpam delevit & pœnam. Aug.

Use 2. The second Use is by way of Exhortation. Let us be exhorted to make use of Christs *Satisfaction*, and to have recourse to it upon all occasions in our approaches unto God, this is in effect the use which the *Author* to the *Hebrews* makes of the Doctrine of Christs *Priesthood:* Christs *Satisfaction* belongs to his Priestly Office, and is a principal part of it. Christs *Satisfaction* is that act of his Priestly Office whereby he offers himself as a *Sacrifice* to God to make atonement for our sins. Now we ought by faith to have continual recourse to this great and eternal Sacrifice of the Son of God. This is the Use which the Apostle teaches us to make of the great Doctrine of Christs Priesthood, *Heb.* 10. 19, 20, &c. *Having therefore, brethren, boldness to enter into the holiest, by the blood of Jesus, by a new and living way which he hath consecrated for us through the veil, that is to say, his flesh, and having an High Priest over the house*

house of God, let us draw near with a pure heart in full assurance of faith. Having therefore boldness to enter into the holiest by the blood of Jesus: it is the *Blood* of Christ that lays the foundation for our access to God, and our acceptance with him. This expression, *By the blood of Jesus*, is a Synecdoche, a part being put for the whole, the blood of Christ signifies his whole sufferings, that *Sacrifice* of his, and the work of his *Satisfaction* upon the Cross; by that great and most perfect Sacrifice of his, it is (he offering himself up by the eternal Spirit) that we now have liberty of access to God. *Having therefore liberty by the blood of Jesus*, saith the Apostle, *let us draw near*, that is, let us draw near unto God in confidence of this *Sacrifice*, in the virtue of this *Sacrifice*. Whenever we draw near to God we must have respect to the great and eternal Sacrifice of Christ, and why so? because sin separates between us and God, and till sin be removed and taken out of the way, there is no access for us to God. Now it is by having recourse to the Sacrifice and Satisfaction of Christ that the guilt of sin is removed, and so we have access to God: therefore doth the Apostle add, *Having your hearts sprinkled from an evil conscience.* We must draw near to God, having our hearts sprinkled from an evil conscience; we must first dip our consciences in the blood of Christ, as *Luthers* expression is, that is, get the blood of Christ upon our consciences, look after the pardon of our sins by the blood of Christ, before we can expect to have access to God, or acceptance with him. This is one great part of the life of faith, to have a constant recourse to the *Satisfaction* of Christ, and to make use of that great and eternal *Sacrifice*

of the Son of God, in order to the pardon of our ſins, and our acceptance with God. The Scriptures teach us, *That the juſt muſt live by faith*, *Rom.* 1. 16. Now our *living by faith* notes a *continued courſe*, living by faith is more than a ſingle act, it notes a conſtant courſe. Now wherein doth this life of faith conſiſt? Certainly one main part of the life of faith conſiſts in this, In having a conſtant recourſe to the Sacrifice and Satisfaction of Chriſt, and making uſe of that for the pardon of our ſins, and our acceptance with God. This is very clear and evident from that of the Apoſtle *Paul*, *Gal.* 2. 20. *I live by the faith of the Son of God.* *Paul* here ſpeaks of his living by faith, *The juſt ſhall live by faith*; and *Paul* lived by faith, and how was it that he lived by faith? *I live by the faith of the Son of God, who hath loved me, and given himſelf for me.* *Pauls* living by faith conſiſted in this, In having reſpect to Chriſt as *giving himſelf for him.* Now how was it that Chriſt gave himſelf for *Paul?* Certainly it was in the virtue of that *great and eternal Sacrifice of his:* compare this with *Eph.* 6. 2. *Chriſt hath loved us, and given himſelf for us an offering and a ſacrifice unto God.* So that Chriſt *giving himſelf* for *Paul* was his giving himſelf an *Offering* and *Sacrifice* for him. Now *Paul lived by the faith of the Son of God, who loved him and gave himſelf for him*, that is, he lived by faith on the Sacrifice and Satisfaction of Chriſt, he had continual recourſe to the Sacrifice and Satisfaction of Chriſt, this was his living by faith. Now here it may be ſaid,

1. Why ought we thus to live by faith on the Sacrifice and Satisfaction of Chriſt. And

2. How ought we to make uſe of the Sacrifice and

and Satisfaction of Christ so as to draw down the virtue and benefit of Christs Satisfaction to our selves.

1. Why ought we to make use of the Sacrifice and Satisfaction of Christ, and live by faith upon it.

The first reason is, Because the Satisfaction of Christ is the only means of our Reconciliation with God. Hence is it said *That Christ hath made peace through the blood of his cross*, *Col.* 1. 20. And *We are reconciled to God by the death of his Son*, *Rom.* 5. 10. When-ever we would treat with God about terms of peace and reconciliation with him, we must be sure to have recourse to the death, sufferings, and satisfaction of Christ; all our peace with God is founded in the blood of Christ, *Rom.* 3. 25. *Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins*, &c. Here are *two means* of our reconciliation with God set down, the *principal* and the *instrumental*. The *principal* means of our reconciliation with God is the blood of Christ, *Whom God hath set forth to be a propitiation through faith in his blood.* The *instrumental* means of our reconciliation is our faith, *Faith in his blood.* That expression [*his blood*] comprehends the whole work of Christs *Satisfaction*, Christs *laying down his life* was the compleating or consummating act of his sufferings, and therefore all his sufferings, in the whole work of his Satisfaction, are comprehended under that expression of *his blood.* Christs Satisfaction then is the principal means of our reconciliation with God. Now that which must make this Satisfaction of Christ profitable and available unto us must be our faith,

Whom

Whom God hath ordained to be a propitiation through faith in his blood: there must be the *acting* of our faith to make Christs Satisfaction profitable unto us. I call it *our* faith, not as if so be faith were a *work* of our own, either wrought at first, or exerted afterwards by any power and strength of our own; but I call it *our faith*, because it is such an act as is wrought in us and by us, faith it self is the *gift of God:* so the Apostle tells us, *Eph.* 2. 8. *It is not of our selves, it is the gift of God.* Yet it is an act in us, and put forth by us; though God works it, yet it is such a work as God works in us, not without us, we make use of our faculties. Faith, I say, is an act in us, and put forth by us, and there must be something done in us and by us in order to our receiving benefit by Christs Satisfaction. Christs Satisfaction is a work wrought without us, wrought by Christ himself in our nature for us, without us; yet there must be an act put forth in us by the help and assistance of the Spirit of God, whereby we may reach forth unto and take hold of the *Satisfaction* of Christ that is wrought without us, and without this acting of faith we cannot expect the benefit of Christs Satisfaction to our selves. The Lord expects it at our hands that we should apply and betake our selves to the Satisfaction of his Son, before ever we be admitted into favour and reconciliation with him. This is confirmed to us by another Scripture, *Joh.* 3. 14, 15. *And as Moses lifted up the Serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life.* The lifting up of the Serpent in the Wilderness was a Type of Christs being lifted up upon the Cross. Now, saith our Saviour,

Saviour, whoever will have benefit by me, and would be delivered from perishing and condemnation, he must direct the eye of his faith to me as crucified, he must behold me in my Satisfaction, there is no other means of reconciliation or peace with God but this; he that believes on me as crucified, he that looks upon me as lifted up on the Cross to make satisfaction for the sins of men, he it is that shall not perish, but have eternal life: Therefore it is that *Paul* said, *He determined to know nothing but Jesus Christ and him crucified*, 1 *Cor.* 2. 3. *Paul* knew that the foundation of our happiness lay in Christs crucifixion and sufferings, and in the satisfaction that was made to God by them; therefore this was the fundamental Doctrine that he insisted upon: and in another place where he tells what the substance of the Gospel is, he says, *That God was in Christ, reconciling the world to himself, not imputing to them their trespasses, but imputing to them the righteousness of his Son*, 2 *Cor.* 5. 19, 20, &c. So that the substance of the Gospel consists in this, That God offers reconciliation unto men by the death, sufferings, and satisfaction of his Son. If therefore the death of Christ and his satisfaction be the only foundation of our peace with God, and the alone means of our reconciliation with him, it concerns us to make much of Christs satisfaction, and to apply our selves by faith unto it.

2. Christs sufferings and satisfaction are the food and nourishment of our souls: Christs sufferings and satisfaction are the means to continue us in the love and favour of God, as well as to bring us into the love and favour of God at first. This is notably set forth by our Saviour in that

mysterious

mysterious Sermon of his in the sixth of *John*, which many of his Hearers were not able to bear because it was so spiritual. In that Sermon our Saviour calls himself the *bread of life*, and he tells us, *The bread which he will give is his flesh which he will give for the life of the world*, *vers.* 51. This Text doth plainly point out to us the work of Christs Satisfaction: *Christ gives his flesh for the life of the world*, that is to say, he gives himself to suffer that in a part of our flesh which he assumed, which we ought to have suffered; and in this respect it is that he saith, *He gives his flesh for the life of the world*, this is a plain intimation of his satisfaction. Now what is it that our Saviour saith of this work of his satisfaction? *vers.* 55. *My flesh is meat indeed, and my blood is drink indeed.* It is as much as if he had said, My sufferings and my satisfaction are the true food and nourishment of souls. Here it is that souls must repair for spiritual food and nourishment. When-ever guilt lies upon the conscience, when the load and burden of sin oppresseth the soul, there is no remedy but by flying to the flesh of Christ who was crucified; and to his blood which was shed to make atonement for sin. *My flesh is meat indeed.* Look as natural life is maintained by the constant use of our food, and taking of it in, (omit the use of food but for a few days, and the body is starved, natural life ceaseth) so the life of our souls is maintained by a daily living upon Christ crucified, by living upon his sufferings and satisfaction; and the reason is plainly this, The life of the soul consists in the favour of God, *In thy favour there is life*, saith the Psalmist, *and thy loving-kindness is better than life.* Without the favour of God

God there is no life, there can be no life to the soul; for God to frown upon the soul, to manifest himself as an enemy, this is the death of the soul. Now it is a constant recourse to the sufferings and satisfaction of Christ, that is the only means to keep us in the favour of God: for it is sin that separates between God and us. Now the sufferings and satisfaction of Christ are the means to take away the guilt of sin, *The blood of Jesus Christ his Son cleanseth us from all sin*, 1 *Joh.* 1. 7. Therefore as we would have the life of our souls maintained, which consists in the favour of God, and in the sense of his love, we must have a constant recourse to the *Satisfaction* of Christ; for we cannot expect one smile from God out of Christ, *This is my beloved Son in whom I am well pleased.* Sin doth in its own nature tend to alienate the heart of God from us. Now it is the respect that God hath to the *Satisfaction* of his Son (Christ having born that displeasure, that punishment which we deserved) that is the only means to turn away Gods displeasure from us. Therefore is it said, *We have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins*, 2 *Joh.* 1. 1. It is as much as if the Apostle had said, Sin doth in its own nature incline God to anger and displeasure towards us, but God respects the satisfaction of his Son, he respects what Christ hath done and suffered, and so he turns away his anger, and becomes propitious, kind, and favourable upon the account of what Christ hath done and suffered for us: therefore it becomes us to keep the satisfaction of Christ much in our eye, because this is the means of preserving us in the favour of God as well as

of

of bringing us into it at first. Hence are we said to be *preserved in Christ Jesus*, *Jude* 1. The merit of Christs obedience and sufferings is a means to preserve us in the love of God. We might soon fall from the love of God, did not Christ preserve us and continue us in his love by the merit of his satisfaction. Hence also are we said to be *saved by his life*, Rom. 5. 10. *If when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life. Saved by his life*, that is, continued in the love and favour of God, brought to the perfection of salvation. The Apostle supposeth that we are brought into the love and favour of God when he tells us, *We were reconciled when we were enemies:* therefore this expression of being *saved* implies our being *kept* and *continued* in the favour of God, and our being brought to the *consummation* and *perfection* of salvation. *We are saved by his life*, that is, Christs living to make Intercession for us, and pleading by his Intercession, the virtue and merit of his sufferings, this is the means to keep us in the favour of God, till we be brought to salvation; therefore we ought to have a constant recourse to the *death*, *sufferings*, and *satisfaction* of Christ, because it is the means of continuing us in the love and favour of God all along, as it was to bring us into the favour of God at first. Hence is that expression in *Jude* 21. *Keep your selves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.* It is that grace and mercy which is given to us in Christ, through his merit and satisfaction, that carries us along till we are brought to eternal life,

there-

therefore the Satisfaction of Christ is of constant use to us.

The end of the twelfth Sermon.

SERMON XIII.

Joh. 15. 13.

Greater love hath no man than this, that a man lay down his life for his friends.

THat which we were last upon was, Why we ought to live by faith upon the *Sacrifice* and *Satisfaction* of Christ. Two Considerations have already been offered.

1. Because the Satisfaction of Christ is the only means of our reconciliation with God. *Consid.* 1.

2. Christs *Sufferings* and *Satisfaction* are the food and nourishment of our souls, the means to continue us in the favour of God, as well as to bring us into it at first. I shall only add a third, and then proceed. *Consid.* 2.

3. God hath *ordained* and *appointed* the death of Christ as the means of reconciliation, and offers it to us for that end. That the death of Christ is the means of our reconciliation with God, hath been shewn at large heretofore: that it is so by Divine ordination and appointment, and that God propounds and offers it to us to be received by faith on our part, is that which I am now to speak of; and for this we must have recourse unto that Text, *Consid.* 3.

Text, *Rom.* 3. 25. *Whom God hath set forth to be a propitiation through faith in his blood.* Whom God hath *set forth*, or *propounded* as a propitiation. This expression, *Whom God hath set forth*, may have relation to two things.

ὃν προέθετο ὁ θεὸς. *Quem proposuit Deus.*

1. It may have relation to the *Eternal Decree* of God, namely, that God from *Eternity* hath *decreed* Christ to be our propitiation, and decreed his death to be the means of our propitiation, 1 *Pet.* 1. 18. *Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot, who verily was foreordained before the foundation of the world.* Consider that expression, *Who verily was foreordained.* Christ was foreordained before the foundation of the world to be a slain Lamb, his death was decreed and foreordained to be the means and only means of our reconciliation with God.

προεγνωσμένος.

2. This expression, *Whom God hath set forth*, may have reference and respect to the revelation and tender that is made of Christ in the Gospel. *Whom God hath propounded* or *set forth*, that is, God hath propounded Christ and his death in the Gospel as the means of reconciliation. The Apostle speaking of the Gospel saith, That *therein is the righteousness of God revealed from faith to faith*, *Rom.* 1. 17. God hath revealed the righteousness of his Son in the Gospel as the great object of our faith. Now Christs righteousness is nothing else but the result of his obedience, active and passive, as it is commonly called; Christ giving that obedience to the Law which the Law requires, Christ suffering and undergoing the punishment which the Law exacts from us for the breach

breach of it, this is the righteousneſs of Chriſt, and this is that which the Goſpel tenders to us as the object of our faith, to be embraced and received by us, *Therein*, ſaith the Apoſtle, *is the righteouſneſs of God revealed from faith to faith:* as much as if he ſhould ſay, The Goſpel reveals the righteouſneſs of Chriſt to be embraced and entertained of us by faith on our part. Now if God do propound the righteouſneſs of Chriſt, whereof the ſufferings and ſatisfaction of Chriſt are a principal part, as the great object of our faith, it concerns us then to have a conſtant recourſe to this, and to make uſe of it; and therefore that expreſſion is very obſervable in the Text before-mentioned, The righteouſneſs of God is revealed in the Goſpel from *faith to faith*. Why from *faith to faith*? The meaning I take to be, that our faith ought to take a firm and faſt hold of the righteouſneſs of Chriſt, and to take a deeper rooting in it from day to day. We ſhould not be content with ſome general apprehenſions of this righteouſneſs, and that we have known a little of it; but we ſhould grow from *faith to faith*, our faith ſhould take deeper and firmer rooting in it continually.

I now come to the ſecond thing propounded, and that was to ſhew how we ought to make uſe of the *Sacrifice* and *Satisfaction* of Chriſt, ſo as to draw down the virtue and benefit of it unto our own ſouls.

I take this to be an inquiry of great moment, becauſe much of the life of faith conſiſts in the right underſtanding and practice of it. I ſhall therefore propound ſeveral things by way of direction, to ſhew how we ought to make uſe of

the satisfaction of Christ, so as to draw down the benefit and virtue of it unto our own souls.

1. If we would make use of the *Satisfaction* of Christ, let us look upon our selves as *guilty persons*, most worthy of *Divine wrath* and *condemnation*, as considered in our selves. *Satisfaction* supposeth *guilt*, an *innocent* person need not to have any *satisfaction* made for him, an innocent person hath done no wrong, and therefore nothing need to be tendered for him by way of compensation. If therefore we would have the benefit of Christs satisfaction, we must first see that we are guilty and condemned persons in our selves. This was shadowed forth in the *Levitical* Ordinances, he that brought his offering to the Priest, was to lay his hand on the head of the Sacrifice, *Levit.* 1. 4. *And he shall put his hand upon the head of the burnt-offering, and it shall be accepted for him to make atonement.* This Rite of laying the hand on the head of the Sacrifice or Offering by him that brought it, did carry in it a tacit or secret confession of the persons guiltiness, he did hereby confess that he was worthy to be put to death for his sin. He that brought the Sacrifice by laying his hand on the head of the Sacrifice, did hereby profess that the beast suffered what he deserved. That the beast being slain was an argument and token that he deserved to be so dealt with himself, that he deserved to be destroyed for his sins: therefore when we come to make use of the Satisfaction of Christ and his Sacrifice, we ought to be sensible of our own guiltiness and worthiness of condemnation: consider what the Apostle saith, 1 *Cor.* 11. 31. *If we judge our selves, we shall not be judged of the Lord.* If we would have benefit from Christs satisfa-

satisfaction, we must first judge our selves worthy of condemnation. Christs righteousness and satisfaction is sweet to none but a self-condemned person: *Come unto me all ye that are weary and heavy laden, and I will give you rest*, saith our Saviour, *Mat.* 11. 28. We must be weary and heavy laden with the sense of our own guiltiness before we can prize the satisfaction of Christ. We ought therefore, when-ever we come to make use of the satisfaction of Christ, to see what the desert of our own sins is in the sufferings of Christ. Whatever Christ suffered, was nothing but the desert of our sins, it was that which we deserved should have been laid upon us. Therefore when we come to make use of the sufferings of Christ, his soul-sufferings or his bodily sufferings; when we consider his soul-sufferings, *viz.* his dereliction, or his being forsaken of God, the sense of Gods wrath that he underwent in his soul; when we consider the pain, grief, torment, and death that he suffered in his body, we ought to consider with our selves, that these were the very things we deserved, we were the persons that deserved to be forsaken of God, to have the face of God hid from us, we were they that deserved to feel the wrath of God, to be made the butt of Gods wrath and displeasure, we deserved that pain, anguish, and death it self, and all as part of the Curse; for Christ suffered all these things for us, and was made a Curse for us. So that in the sufferings of Christ, as in a glass or mirroir, we may see what we deserved; there was nothing Christ suffered but we deserved it, and our hearts ought to be deeply soakt in these considerations, as ever we desire to take in the benefit of Christs

satisfaction. He that doth not see himself worthy to be cast off, nay I may say, he that doth not see himself worthy to be cut off by the wrath of an angry God for his sins, will never prize the satisfaction of Christ as he ought to do. Christ in the work of his satisfaction *trod the wine-press* of Divine wrath; therefore it becomes us to be sensible, deeply sensible of our desert and worthiness of his wrath, as ever we desire to have benefit by Christs satisfaction. Our Saviour in the sixth of *John* doth at several times promise to us *eternal life* upon *eating his flesh and drinking his blood:* vers. 54. *He that eats my flesh, and drinks my blood shall have eternal life.* Now it is a good observation of one: *If thou wouldst eat the flesh of Christ, and drink his blood, so as to have eternal life by him, do thou first taste death*; be sensible of what thou deservest by reason of sin, be sensible of the spiritual death thou art subject to, namely separation from God, obnoxiousness to his wrath, which is the death of the soul; when once thou art sensible of spiritual death, what it is to be separated from God, what it is to lye under his wrath, then thou wilt come with spiritual hunger and thirst to the sufferings of Christ to obtain life from him.

The second Direction is: If we would make use of the Sufferings and Satisfaction of Christ, so as to draw home the benefit of it to our selves, let us direct the eye of our faith unto our natures suffering in Christ. It was our nature that sinned, and it is in our nature that satisfaction must be made, and this is the great relief unto faith to see satisfaction made in the nature of man, as sin was committed in the nature of man. Consider what the Apostle saith, 1 *Cor.* 15. 21. *Since by*

by man came death, by man also came the resurrection from the dead. The Apostle plainly intimates, that this is the singular happiness and comfort of Believers, that as happiness was lost at first in and by our nature, so happiness is now recovered and restored in and by our nature. It was the nature of man that sinned in the first *Adam*, and it is the nature of man that hath obeyed and satisfied in Christ the second *Adam*. It was the nature of man that was deprived of happiness, and lost communion with God, and was subject to death in the first *Adam*, and it was the nature of man that was restored to happiness, that was admitted unto communion with God, that was raised from the dead in Christ the second *Adam*. Therefore is it that in *Rom.* 5. 19. we read of two men, *Adam* and Christ, *As by one mans disobedience many were made sinners. By one mans disobedience*, here is *Adam* the first man. Now read the fifteenth verse of the same Chapter, *If through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man Jesu Christ, hath abounded unto many.* Here we have another man, the second man from Heaven, as he is called, 1 *Cor.* 15. 47. also, *The man Christ Jesus*, 1 *Tim.* 2. 5. Now the scope of the Apostle is to shew, that as disobedience was acted in the nature of man by *Adam* the first man, so obedience was performed in the nature of man by Christ, who was the second man from Heaven. This is a great quiet and relief to faith to find that in our nature that is adequate and commensurate to the Law, Christ having satisfied the Law in our nature for us, it is in Gods account as if we had satisfied it. Consider that expression,

Rom. 8. 4. *That the righteousness of the law might be fulfilled in us.* Some Learned men interpret that phrase [*in us*] that is, in our nature, Christ having fulfilled the Law for us in a part of our nature, it is in Gods account as if so be we had fulfilled it. This is more fully explained to us by the Author to the *Hebrews*, *Heb* 2. 11, &c. *For both he that sanctifieth, and they who are sanctified, are all of one, for which cause he is not ashamed to call them brethren.* Christ is here spoken of as the Head of all the Elect. Now he is the person that sanctifieth, *He that sanctifieth, and they who are sanctified*, Christ is the person sanctifying, all the Elect are sanctified in him. Now to sanctifie another is to make him holy, and to present him holy unto God. Christ doth thus sanctifie the Elect, he makes them holy, and presents them holy to God, first in his own person; and that he may do this, that he may be in a capacity to do it, he must participate of one and the same common nature with them whom he doth so sanctifie: therefore is it that the Apostle says, *He that sanctifieth, and they that are sanctified are of one*: the meaning is, they are of one and the same common nature, the person sanctifying, and the persons sanctified are of one and the same common nature, the head is true man, and the members are true men. This the Apostle doth farther amplifie at *vers.* 14. *For as much then as the children were made partakers of flesh and blood, he also himself took part of the same.* Christ being the Head of the Elect, and it being his office to redeem them, he must come into their nature, and do and suffer that in their nature, which they ought to have done and suffered; they were made

subject

subject to death, therefore Christ tasted death for them, as we have it *vers.* 9. Christ taking upon him the same nature with his brethren, did punctually fulfil for them in their nature whatever was expected from them. Now in the strictus exercises of faith we ought to attend this, we ought to consider how that all the great things of our salvation were transacted by our Head in a part of our nature for us; what Christ suffered, our nature suffered in him. It is a good speech of *Athanasius: It was not our Lord himself so much, as we that suffered in him.*

οὐκ αὐτὸς ὁ Κύριος, ἀλλ' ἡμεῖς, ἐν ἑαυτῷ πάσχοντες ἡμᾶς. Athanas.

The third Direction is, We should behold our nature in Christ suffering and undergoing the same things which we deserved and do lye under the fear of. As it is a great relief to faith to behold our nature suffering in Christ, so that which makes this relief compleat is, to see our nature in Christ suffering the very same things which we deserved, and are under the fear of. The Apostle tells us, *Rom.* 4. 5. *The law worketh wrath.* The Law works the fear of wrath in the conscience, the Law begets the sense of Gods wrath in the conscience. How so? The reason is, *Because by the law is the knowledge of sin; sin is the transgression of the law*, by the Law I know my self to be a sinner, because I see I have transgressed such a Law: now the breach of this Law *worketh wrath*, that is, it works the fear of wrath, as that which is due for sin. Hence also is that expression of *conscience of sin*, Heb. 10. 2. *The worshippers once purged, should have no more conscience of sin.* By *conscience of sin*, here in this place, I take it, that we must understand a conscience burdened and laden with the guilt of sin. The meaning is not

certainly, that those who are once purged by the virtue of Christs Sacrifice, should make no more conscience of sin; that would be an impious opinion, nay the contrary thereunto is most true, a conscience purged from the guilt of sin by the Blood and Sacrifice of Christ, such a person makes more conscience of sin, that is, of committing sin. *Shall we sin because grace abounds? God forbid. The grace of God teacheth us to deny ungodliness and worldly lusts.* But the meaning of the place is, that those who have their consciences once purged and cleansed by the blood of Christ, they ought to have no more conscience of sin as to guilt, that is, they ought to look upon their consciences exonerated and discharged from guilt by the Sacrifice of Christ. But that which I quoted this Text for, was to shew that sin brings a conscience of guilt. When sin lyeth upon the conscience, it fills the conscience with the fear and horrour of Gods wrath: now the great relief to conscience in this case, must be for a man to turn his eyes upon Christ, and to see Christ in our nature suffer that which we deserve, and that which we are afraid of. We are afraid of Gods wrath, and Christ that was true man, our Head and Surety felt and suffered the wrath of God: we fear lest God should forsake us, lest God should cast us off for ever, now we ought to turn our eyes upon Christ, and see our nature forsaken and deserted in Christ, *My God, my God, why hast thou forsaken me?* Do you fear the torments of Hell, Christ hath born these very pains and torments. This is certain, there is no such relief or remedy to an afflicted conscience, as for a man to turn his eyes upon Christ, and to see Christ who was most

most innocent in himself suffering all that for us which we deserve and fear. *Christ was deserted with them who were deserted, and paid the tribute for that nature which he assumed*, as we heard heretofore. And another of the Ancients expresseth himself to the same purpose: *God*, saith he, *in his righteous judgment exacted all those things from us which are written in the Law, which when we ourselves were not able to pay, our Lord hath paid them for us. Christ hath assumed and voluntarily taken upon himself the curse and condemnation which we were obnoxious unto; those things which we ought to have suffered, he himself hath born for us.* This is a great support to faith to consider, that the things we deserved and feared, those are the things which Christ hath suffered and born for us.

Destitutus cum destitutis, & pro natura quam assumpserat tributum solvit.

Quæ pati debuimus illa ipse tulit.

The fourth Direction is this, Let us behold our nature in Christ voluntarily suffering what we deserved to suffer: this also is a great relief to faith. As it is a relief to faith to behold our nature suffering, and suffering the same things that we ought to have suffered; so this is another great relief to faith, to behold our nature in Christ voluntarily suffering what we deserved to suffer. As we who are the sinful sons of men, have sinned voluntarily, so one of our kin, one of our stock and linage, one that was true man hath voluntarily offered himself to suffer for us poor sinful men. So that satisfaction is voluntarily tendered up to God, in our room and stead, by one who was true man, *and in all points like unto us, sin only excepted.* Our sin and disobedience was not more voluntary than Christs obedience and offering himself to suffer for us was free and voluntary. Christ our Head and Surety, when the Justice

stice of God was coming forth armed against us, hath most voluntarily run to meet it, and to expose himself to those strokes which should have lighted on us. *Lo, I come to do thy will, thy law is in my heart, Heb.* 10. The Justice of God was not more desirous of satisfaction to be made to it, than Christ our Head and Surety was willing to tender it. Now if a Creditor hath never so great a sum of money owing to him, and the Surety undertake the payment of the whole debt, and be most free and ready as to the payment of it, as free to pay the debt as the Creditor is to demand it, what can he desire more? Christ our Surety undertook the payment of our debt, and was as ready to tender the satisfaction as God was to require it.

The fifth Direction is, Let us direct the eye of our faith to the person of the Son of God acting in our nature, and sanctifying all his sufferings by the dignity of his own person. To illustrate this, let us consider that Scripture, *Heb.* 7. 26. *Such an High Priest became us who is holy, harmless, undefiled, separate from sinners, made higher than the heavens:* and then it follows in *vers.* 28. *The Law maketh High Priests which have infirmity, but the word of the oath which was since the Law, maketh the Son who is consecrated for evermore.* The scope of the Apostle in this place is to shew, that he who is our High Priest is more than a man, he is the Son of God, *The word of the oath makes the Son which is consecrated for evermore.* He opposeth the Son of God to the Priests under the Law. Now this great Person, who is our High Priest, sanctifies his Sacrifice by the dignity of his person; he is the Son of God, not a meer man, as the Levitical

tical Priests were, and by the dignity of his own person puts the highest value upon the Sacrifice which he offered. Hence is that expression in *vers.* 27. *Who needed not daily, as those high Priests, to offer Sacrifices, first for their own sins, and then for the sins of the people; for this he did once when he offered up himself.* Christs one Sacrifice was of more value than all the multitude of the Sacrifices offered by the Levitical Priests. Why so? *He offered himself up*, saith the Apostle. The reason why Christs Sacrifice was beyond all theirs, was because he *offered himself.* Christ was both the Priest and the Sacrifice, *He offered up himself*, so saith this Text: and *Heb.* 1. 3. it is said, *That by himself he hath purged away our sins.* It was the Son that was the Priest offering, and it was the Son that was the Sacrifice that was offered. For though it were the humane nature of the Son only that was capable of suffering and dying; yet the person of the Son was conjunct with the Humanity in the sufferings of the humane nature. Hence is that expression of *Leo: The inviolable Word that is the Son of God, the second Person in Trinity, who was inviolable and impassible, was not separated from his passible flesh in the time of his suffering.* And another of the Ancients expresseth himself to this purpose (and it is a memorable passage:) *The Son of God, that he might shew that he was not absent from the Temple of his body in the time of his Passion, but that he was present with it in his suffering, therefore it was, that as he was God, by the power of his Divinity at the same time when he suffered in his flesh, he caused darkness to come over the Sun, brake the rocks in pieces, and raised the dead.* So that though it was the flesh that suffered, yet God was personally united

Verbo inviolabili, non separato à carne passibili. Leo.

united to that flesh that suffered. Hence is that, 1 *Pet.* 4. 1. *Christ hath suffered for us in the flesh.* Now we ought to turn the eye of our faith upon this great Person the Son of God transacting all in our nature. It is true, it was our nature in Christ that obeyed, that suffered, that dyed; but still we ought to look upon it as influenced by the person of the Son of God, who assumed it, and did all in it and by it. The humane will in Christ was governed by the Divine will, yea the humane will in Christ was strengthened and corroborated by the Divine will. In the work of Christs Satisfaction the Divine nature was the principal efficient cause, the humane nature, the less principal, ministring or subservient cause, as Divines speak. Now this is a great relief unto faith, that Christ, in regard of the dignity of his Person, is equal to him to whom the satisfaction is made. For though in respect of his humane nature, he be inferiour to the Father, and the Father is said to be *greater than he*, *Joh.* 14. 28. yet in respect of his Divine nature he is equal with the Father, *Joh.* 1. 1. *In the beginning was the Word, and the Word was with God, and the Word was God:* and this was the *Word that took flesh, and gave his flesh for the life of the world. The same was with God in the beginning*, he was with God in the same equality of Power, Glory, and Majesty, *he was in the form of God, and counted it no robbery to be equal with God, Phil.* 2. 6. Now this is a great relief to faith, the person who tenders the satisfaction is of equal Power, Majesty, and Glory with him to whom the satisfaction is tendered. This may greatly comfort such as are distressed in conscience; Great indeed is the person offended by thy sins,

sins, O but great is the person tendering the satisfaction; the person offended is God, and the person who makes the satisfaction is God as well as man. Consider that Text, *Joh.* 10. 18. *No man taketh my life from me, but I lay it down of my self, I have power to lay it down, and I have power to take it again.* It is the Divinity of the Son that doth lay down, and take again his life as he was man, 1 *Joh.* 3. 16. *Hereby perceive we the love of God, that he laid down his life for us.* Christ as he was man, had power over his own life as he was man; no meer man hath power over his own life, but his life is under the dispose of God; but Christ being God as well as man, had the dispose of his own life, and therefore as he was God, he laid down his life as he was man.

Divinitas filii est quæ ponit, & rursus animam hominis quam sortitus est.

The end of the thirteenth Sermon.

SERMON

SERMON XIV.

Joh. 15. 13.

Greater love hath no man than this, that a man lay down his life for his friends.

I Come now to the sixth Direction, which is this: If we would make use of the Sufferings and Satisfaction of Christ, so as to draw down the virtue and benefit of them to our own souls, we must lay the stress of our faith upon Christ, and rely entirely upon the virtue of that eternal Sacrifice of his. This was shadowed forth under the Law, in the day of atonement the Priest was to lay *both his hands upon the head of the live-goat*, *Lev.* 16. 21. This the Priest was to do in the name of the people, by this sign discharging them as it were, and laying all their sins upon the beast, which was a figure of Christ. Whoever brought his Sacrifice under the Law, was to lay his hand on the head of the Sacrifice, *Lev.* 1. 4. Now this Rite of laying the hand on the head of the Sacrifice, as it did carry in it a tacite confession of guilt, as hath formerly been shewn; so also there was in it a profession of faith, an expectation of pardon and atonement in the virtue of the Sacrifice that was to be offered up. The man that brought his offering was to lay or impose his hand upon it himself, while it was yet alive, thereby disburdening himself of sin, as it were, and laying it on the Sacrifice, and thereby testifying his faith

faith in Christ the true Sacrifice that was to be slain for him, *Mat.* 11. 28. *Come unto me all ye that are weary and heavy laden, and I will give you rest.* Christ calls all such as are weary and heavy laden with the guilt of their sins to come to him, and lay the burden of the guilt of their sins on him. The Jewish Writers tell us, That he that did impose or lay his hand on the *head of the Sacrifice*, was to do it with all his might, he was to lay both his hands upon the beasts *head:* and what doth this teach us, but that our reliance upon Christ and the virtue of his eternal Sacrifice ought to be most firm and strong? A weak and feeble hand of faith will bring but weak comfort: a strong hand of faith will bring strong consolation. Therefore we must (as we mean to have the virtue of this Sacrifice of Christ) do as an holy Man, and an eminent Minister of Christ did; when he came to dye he used these words, *I trust strongly, strongly, strongly*, repeating these words thrice. I say, we must rely strongly, strongly, strongly upon this eternal Sacrifice of Christ, lay the whole stress of our faith upon the Sacrifice and Satisfaction of Christ for pardon of sin and reconciliation with God. In the sixth of *John* our Saviour annexeth the promise of eternal life unto eating his flesh, *vers.* 54. *Whoso eateth my flesh, and drinketh my blood, hath eternal life.* All along in that discourse of his, all the benefit that Christ promiseth to us from his flesh and blood is by eating of it, *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.* So in *vers.* 56. *He shall live by me.* There are several great things that are promised to our eating the flesh, and drinking the blood of Christ. And what is this

Mr. Mare

to

to eat the flesh, and drink the blood of Jesus Christ? This is a metaphorical expression, it is not possible for us to eat the flesh, and drink the blood of Christ in a corporal manner; therefore *to eat the flesh, and drink the blood* of Christ imports this, to lay the whole stress of our faith upon the sufferings and satisfaction of Christ for pardon of sin and acceptation with God.

The seventh Direction is: If we would make use of the satisfaction of Christ, we must present the sacrifice and satisfaction of Christ to God and our selves unto God in the virtue of it. In *Exod.* 29. 10. we read, that *Aaron* and his Sons were to put their hands on the head of the bullock. By this Rite the Priest presented the bullock, a figure of Christ, unto God for them, hereby intimating (as *Junius* observes) that they did present themselves to God not in themselves, but in the person of Christ. Our persons are full of sin, our duties and services are mingled with a great deal of sin; therefore we ought to present our selves to God in Christ who was without sin, and his Sacrifice without the least blemish or defilement. When ever we come to God, let us think of this, for there is a greater mystery lyes in it than most are aware of: we ought to transfer our selves out of our selves, put our selves as it were over into Christ, and pray that we may not be looked upon in our selves, but in Christ. All true Believers are comprehended in Christ as in their Head, and what Christ their Head hath done in a part of their nature, which he hath assumed for them, is looked upon by God as if so be they had done it: therefore are we said to be *the righteousness of God in him*, 2 *Cor.* 5. 21. *In him, not in our selves*, says

Quasi se ipsi sisterent & sacrificarent Jehovæ, non in sese, verum in persona Christi. Junius.

In ipso, non in nobis.

says *Austin.* Believers are righteous, but how? in their Head; they have a righteousness, but what is it? not a righteousness of their own, but they have a righteousness in their Head, his righteousness is accounted theirs: Believers are looked upon as having fulfilled the Law in Christ, as having born the Curse of it in Christ: Believers are looked upon as having satisfied Divine Justice in Christ. These things they could never have done in their own persons; but for as much as Christ their Head hath fulfilled the righteousness of the Law in their nature, it is accounted by God as if so be they had done it. Now in the solemn exercise of faith, it is our great concernment to present Christ our Head unto God, and to lift up his righteousness before God, that is to say, to mind the Lord what Christ our Head hath done for us. It is one of the promises which Christ hath made to Believers, and it is a great promise, that they shall know that they are in him, *Joh.* 14. 20. *At that day you shall know that I am in the Father, and you in me, and I in you.* Believers are said here to be in Christ. How are Believers in Christ? Believers are in Christ as they are comprehended in him as their Head: Believers are in Christ by communion of nature, Christ our Head participates of our nature, and we are in him by communion of nature, we have the verity and truth of humane nature in us, Christ hath the verity of humane nature in him, he was true man as we are. Now our nature being found in Christ, what Christ our Head acted for us, if we be Members of Christ, if we have an interest in him (which we have if we be true Believers) it is in Gods account as if we had acted it. *You*

in me. It is as much as if our Saviour had said, I do but personate you, I do but represent you, I do but act your part. *You in me.* Believers in Christ have obeyed the Law, Believers in Christ have undergone the curse, Believers in Christ have suffered the wrath of God, satisfied Divine Justice; for as much as Christ their Head hath done all these things. Believers are comprehended in Christ, because he carrying their nature, what he hath done in their nature is accounted by God as if they had done it. As God is said *to be in Christ reconciling the world to himself,* so we in Christ have satisfied Gods Justice. Now this is our concern to take hold of Christs Satisfaction by faith to present it unto God, and to present our selves to God in it: For although Christ hath taken up the nature of man, as was said before, and Believers are said to be in Christ by communion of nature; yet all mankind have not saving benefit from Christ by virtue of this communion of nature that is between Christ and them, it is only Believers who are the Members of Christ that have benefit by what Christ hath done; therefore it is our great concernment by faith to elect and chuse Christ as our Head, and having made such a choice of him as our Head, then to come to God in the righteousness of our Head, and to present the righteousness of Christ as our Head to God for acceptance with him. If we have nothing to do with Christ as our Head, we cannot plead his righteousness; but if we have chosen Christ for our Head, we may come to God in the virtue of his righteousness, and present that to God for our acceptance with him.

The eighth Direction is: After we have applied

plied and betaken our selves to the Sacrifice and Satisfaction of Christ, we ought in an humble manner to lay hold of pardon, and with humble confidence to expect pardon and acceptance through the Sacrifice and Satisfaction of Christ. After we have betaken our selves to the Satisfaction of Christ, and made use of it in a due manner, we ought to hope for pardon and acceptance in the virtue of it. To take hold of pardon before we have betaken our selves to the remedy, and before we have made use of the means which God hath appointed for obtaining pardon, this were presumption; therefore for any person to rush away with this doctrine, Christ hath made full satisfaction to the Justice of God for the sins of men, Christ hath suffered as much as we deserve, therefore we need not trouble our selves, our sins shall never condemn us, this is but presumption for any man to reason after this manner, until there be a serious application of the soul by faith to the Satisfaction of Christ for the pardon of sin. For although there be an infinite treasure of merit and virtue in the death and sufferings of Christ to all that come to him; yet this treasure and store-house of merit that is in the death and satisfaction of Christ is opened unto none but unto such who by humble faith apply themselves to Christ for the virtue of his death. *Blessed are they that hunger and thirst after righteousness, for they shall be filled, Mat.* 5. 6. There must be then hungering and thirsting after Christs righteousness before we shall be satisfied, and there must be faith in his blood, *Rom.* 3. 25. *Him hath God ordained to be a propitiation through faith in his blood*; therefore it is but presumption for any man

man to say, Christ hath dyed and satisfied Gods Justice, therefore my sins shall never condemn me, without any more ado, without troubling himself with any more than saying so; for what is presumption? Presumption is to expect the end without using the means. Though there be an allsufficiency in the sufferings and satisfaction of Christ to save as many as come to him, yet the satisfaction and sufferings of Christ are available and effectual to none but to such as by humble faith do apply themselves to him, *He is able to save to the utmost all that come to God by him*, Heb. 7. 25. There must be a coming then, otherwise there is no salvation to be expected. We must first see the necessity of the Mediation and Satisfaction of Christ, and in an humble manner address our selves to God by faith, before we can expect benefit by his satisfaction; therefore unless thou have seen thy perishing condition without Christ, unless thou art sensible of the infinite need of his satisfaction to make thy peace with God, and dost in an humble manner, with holy desire apply thy self to Christ for the virtue and benefit of his satisfaction, thou canst expect no benefit by him. It is the hungring, thirsting humble soul which seeth his perishing condition without the satisfaction of Christ, and thereupon applies himself to it, that only can expect benefit by it. But now on the other hand, after a person in due manner hath applied himself to the satisfaction of Christ, and made use of it by faith as the remedy which God hath appointed, it is so far from being presumption in such a person to lay hold of pardon, as that it is his duty to take hold of pardon and acceptance, and with humble

confidence to expect it. There is an expreſs Text for this, *Heb.* 10. 22. *Let us draw near with a true heart in full aſſurance of faith.* The Apoſtle is here ſpeaking of the Prieſthood of Chriſt, and of the uſe we ſhould make of his eternal Sacrifice: Now, ſaith he, having pitcht our faith upon Chriſt as our Prieſt, and upon the merit and virtue of his Sacrifice, *Let us draw near in full aſſurance of faith*, or *with full certainty of faith*; the meaning is, having made uſe of Chriſt as our Prieſt, having pitcht our faith upon his Sacrifice, let us not doubt of pardon and acceptance, let us bear up our ſelves with a full confidence upon the merit of Chriſts Satisfaction. This *full aſſurance of faith* is, ſays a Judicious Divine, *a ſetled and full perſwaſion to be accepted through Jeſus Chriſt.* When we have laid the ſtreſs of our faith upon the Sacrifice and Satisfaction of Chriſt, we ought to bear up our ſelves with an humble confidence, that we ſhall be pardoned and accepted upon the account of the virtue and merit of Chriſts Satisfaction; and not to do this, not to have a humble confidence of pardon and acceptance, after we have applied our ſelves to the Sacrifice and Satisfaction of Chriſt, would be greatly derogatory to the honour of Chriſts Satisfaction, and alſo derogatory to the honour of many of Gods Attributes.

ἐν πληροφορίᾳ πίστεως.

1. If we might not have an humble confidence of pardon and acceptance through the Sacrifice and Satisfaction of Chriſt, after we have applied our ſelves to it, this would be greatly derogatory to the honour of Chriſts Satisfaction, *Heb.* 9. 13, 14. *For if the blood of bulls and goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifi-*

eth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead work to serve the living God? That which the Apostle asserts here is, That the blood of Christ is able to purge the conscience from dead works so as to serve the living God. *To purge the conscience from dead works*, is to purge the conscience from the guilt of sin, to clear the conscience, to absolve the guilt of sin, in the eye of conscience, so that the conscience shall have no more fear of guilt. Now consider the Apostles argument: *If the blood of bulls and goats, and the like, were able to cleanse as to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God?* The force of the Apostles argument comes to this: If the Levitical Rites, if those Purifications that were used under the Law, were sufficient to cleanse a person after a legal manner, much more is the blood of Christ, which is the blood of that person, who is God as well as man, be able to cleanse their conscience, who do apply themselves by faith to him. The Apostle argues thus: They that lived under the Law had some purifying and cleansing, yea some help as to their consciences by the Sacrifices that were then offered; therefore much more they that apply themselves to the blood of Christ, shall have benefit by virtue of his Sacrifice, which was the true Sacrifice. Under the Law, when a person had committed a sin, and brought his Offering to the Priest, and had laid his hand on the head of the Sacrifice, and when the beast that was

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brought to be ſacrificed was ſlain, and the blood was put upon the Altar, there was atonement made for him, and he might know that his ſin was forgiven him, *Lev.* 4. 31. *The Prieſt ſhall make an atonement for him, and it ſhall be forgiven him.* Now the Faithful having ſuch an expreſs promiſe, in the time of the Law, that if they came and brought their Sacrifice to the Prieſt after the due order, and did exerciſe faith on Chriſt in that Sacrifice, that their ſins ſhould be pardoned in this way; they might conclude, that when they had offered their Sacrifice according to the due order, that their ſins were pardoned and forgiven to them, for they had the promiſe and the Word of God to ſhew for it. All faith is grounded upon the Word. Now having a promiſe, that when they had brought their Sacrifice according to Gods appointment, they had the Word of God for it, that their ſins ſhould be pardoned. Now when Chriſt the true Sacrifice, and the end of all the other Sacrifices, hath come and offered himſelf a Sacrifice for ſin, if Believers applying themſelves to the virtue of his Sacrifice, ſhould not have pardon, and might not know that they are pardoned, then it would follow, that the priviledges of Believers under the Goſpel were leſs than the priviledges of the Faithful under the Law; for they might know, when they had brought their Sacrifice, that their ſins were pardoned, and if we may not know, when we apply our ſelves to the Sacrifice of Chriſt, that our ſins are pardoned, our priviledges would be leſs than theirs were. *If the blood of bulls and goats* have ſuch efficacy, if the *legal Sacrifices* be able to *cleanſe the conſcience, how much more ſhall the*

blood of Christ, who through the eternal Spirit, offered himself without spot to God, cleanse our consciences from dead works? The Apostle doth here oppose the blood of Christ to the blood of bulls and goats. The blood of bulls and goats, and those Sacrifices that were offered under the Law, had their effect as to cleansing persons in a typical way; much more shall the blood of Christ, who was the true Sacrifice, and unto whom all the other Sacrifices were referred, have this effect to cleanse mens consciences really: the legal Sacrifices have their effect in a typical way, therefore the blood of Christ shall purge our consciences really. Christ was God as well as man, therefore his Sacrifice doth excel all their Sacrifices; therefore doth the Apostle add this, *How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, cleanse our consciences from dead works?* As much as if he should say, Christ offered himself up to God in the virtue of his Deity, in the virtue and power of his Divinity, the Godhead was conjunct with his flesh in suffering: not that the Godhead suffered, but the Godhead was united to the humane nature when he suffered; therefore he that had the virtue of his Divinity to sanctifie his Sacrifice, his sufferings must needs be effectual to take away sin; therefore not to expect pardon and atonement in the virtue of Christs Sacrifice and Satisfaction, when we have in an humble manner applied our selves to it, is to forget the dignity of the person who offered the Sacrifice, who was God as well as man, and did contribute the virtue of his Deity to make his Sacrifice meritorious. The Apostle puts a mighty weight upon this, If the Sacrifices under

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the Law were effectual to take away sin, much more shall the blood of Christ, who was God as well as man, be able to purge away the guilt of sin from the consciences of those that apply themselves to him.

2. Not to have an humble confidence of pardon and acceptance after we have applied our selves to the Sacrifice and Satisfaction of Christ, is derogatory to many of the Attributes of God.

1. It is derogatory to the Wisdom of God, as if he had not appointed a sufficient Sacrifice.

2. To the Goodness of God, as if God had not mercy and goodness enough in him to receive and pardon sinners, after he had received a full satisfaction for their sins.

3. It is derogatory to the Truth and Faithfulness of God, as if God would not be true and faithful to his own word, and to the provision which he hath made. The Sacrifice of Christ is the provision which God hath made for the taking away of sin, *Behold the Lamb of God which taketh away the sin of the world*, Joh. 1. 29. *The blood of Jesus Christ his Son cleanseth from all sin*, 1 Joh. 1. 7. This also is his own word, *Whom God hath set forth to be a propitiation through faith in his blood*, Rom. 3. 25. There is a Divine sanction and appointment upon it, that the blood of Jesus Christ should be the means of atonement; therefore if we should not have atonement, when we fly for refuge to the grace that is set before us, the appointment and ordination of God would be in vain, we should make God not to be true to his own word. Therefore after we have applied our selves by humble faith to the Sacrifice and Satisfaction of Christ for pardon and

and acceptance, it is our duty to expect in an humble manner pardon and acceptance by virtue of it.

Use 4. I come now to another Use of the Doctrine. Learn from what hath been opened concerning the Doctrine of Christs Satisfaction, the dignity and excellency of Christs Satisfaction. Christs Satisfaction is the most excellent satisfaction, yea there is no other satisfaction besides it. Many inventions have been in the hearts of men to make satisfaction to God: man would fain make God some amends when he hath sinned, if he knew how: there is an impress upon every mans heart by nature when he hath sinned to make God amends, it is natural to man to think of some such thing, but all the projects and contrivances of men in this kind and to this end have been in vain and frustrate: whatever men have invented, thinking by it to pacifie God, and make satisfaction to him for the sins they have committed, hath been to no purpose. There are many ways which the sons of men have thought upon, to make satisfaction to God by. 1. Sometimes by afflicting the body, exercising severities upon it: the Papists think to make satisfaction to God this way, by macerating the body, punishing the flesh, injoyning Penances, Pilgrimages, and Tortures upon themselves, thinking to satisfie God hereby. 2. Sometimes men think to satisfie God by costly Sacrifices: thus the Heathens thought to satisfie their Gods by their Hecatombs, the multitude of their Sacrifices, and those most pompous, costly, rich, magnificent Sacrifices.

3. Men have thought to make satisfaction to God

God by some reformation of their conversations, by living a more strict and austere life than they did formerly. A strict life is good in it self, and none can be saved without it; but yet it is too short to satisfie God. However this is the course some have taken when conscience hath been awakened, and they see the hainousness of their sins, they think to satisfie God by a strict life, they renounce the world, spend their time in retirement, abridge themselves of their delights and pleasures, and live by such and such rules. These and many more ways have men invented to satisfie God withal. But it is a true speech of a moderate Papist: *Whatsoever was not God, was not sufficient to satisfie God.* All those ways that have been devised by men, are too short to make satisfaction to the great God; and if we summon our selves to God Tribunal, and think with our selves how just and holy he is, we shall soon apprehend his Justice will not be put off with such poor things as men bring to him to satisfie him withal; nothing less than God can satisfie God. The satisfaction of Christ is the satisfaction of that person who is God as well as man, otherwise it had not been available: and herein did the excellency of Christs Satisfaction appear, that it was abundantly sufficient. The dignity and excellency of Christs Satisfaction may yet further appear from these considerations.

Quicquid Deus non est, non potuit sufficere.

1. That Christs Satisfaction was once made, and but once: the Sacrifice was but one, and the satisfaction made by it but one. The Sacrifices under the Law were many. The Sacrifices offered by the Heathen were many; but Christs Sacrifice was but one, and offered once for all, *Heb.* 10.

10. 14. *By one offering he hath perfected for ever them that are sanctified.* 1 Pet. 3. 18. *Christ also hath once suffered for sin, the just for the unjust.* Heb. 10. 10. *By the which will we are sanctified through the offering up the body of Christ once for all,*
ἐφάπαξ. *once only.* The Greek word hath a great force in it, as Learned men observe. It signifies, that what was once done was so perfect and compleat, that it was not necessary it should be done again, nay that it was impious to repeat it; Christs one Sacrifice comprehended the virtue of all other Sacrifices in it. All the Sacrifices that were offered by men in all Ages, both by Jews and Gentiles, were a plain intimation, that there was some Sacrifice by which God must be pacified, and that men had an apprehension that God could be pacified no other way. Now Christs Sacrifice was the true Sacrifice: that which the world aimed at, but could never attain, was attained only by the Sacrifice of Christ: that which the world would fain have been at and attained, was to pacifie God: now this could never be accomplished any other way but by the Sacrifice of the Son of God. Christs Sacrifice was but one, and yet by that one Sacrifice he hath for ever perfected them that are sanctified.

2. The Satisfaction of Christ was perfect and compleat; there was nothing wanting in it of what was necessary to make it compleat.

1. The person who offers it was most holy, and without sin, *Such an high Priest became us who was holy, harmless, undefiled, separate from sinners,* Heb. 7. 26. The Priests under the Law were to offer Sacrifices, first for their own sins, then for the sins of the people, but Christ needed none of this,

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for Christ had no sin; therefore he that was without all sin in himself, was most fit to make atonement for the sins of others.

2. As the person himself that offered the Sacrifice was most perfect and compleat, so the Sacrifice it self was most perfect and compleat, and that appears by the effect of it, *Heb.* 10. 14. *By one offering hath he perfected for ever them that are sanctified.* If the Offering and Sacrifice of Christ had not been most perfect in it self, it could never have perfected others. For this is a sure rule, That the effect cannot rise higher than the cause; therefore if Christs Offering had not been perfect in it self, it could not have perfected others. But now, saith the Apostle, *he hath perfected, and for ever perfected them that are sanctified*, that is, Christ by his Sacrifice hath perfectly reconciled us to God. There need be no more done to reconcile a person to God than what Christ hath done. Now if the Sacrifice and Satisfaction of Christ hath that virtue and efficacy in it as to bring us into perfect reconciliation with God, so as that there is no danger of losing it, nor falling from it, then it is a perfect and compleat satisfaction. This shews us the dignity and excellency of Christs Satisfaction, therefore we ought to have an high esteem of it, and be so much the more incouraged to make use of it.

The end of the fourteenth Sermon.

SERMON

SERMON XV.

Joh. 15. 13.

Greater love hath no man than this, that a man lay down his life for his friends.

TO proceed a little farther to shew the dignity of Christs Satisfaction.

Consid. 3. 3. The Satisfaction of Christ was adequate and commensurate to what the Law and Divine Justice did require. All that the Law could require was the death of the sinner, *In the day that thou eatest, thou shalt dye the death*, thou shalt undergo a double death, death natural, and death supernatural. Now Christ in the work of his Satisfaction hath undergone both these deaths, he hath undergone natural death and supernatural death. All that Divine Justice could require was, that the sinner should undergo the utmost punishment that the nature of man was capable of: now the sufferings of Christ were consummate, sufferings in the highest measure and degree, whatever the humane nature supported by the Deity could suffer, that our Saviour did undergo; therefore his satisfaction was adequate and commensurate to the Law and Divine Justice.

4. We may see the dignity and excellency of Christs Satisfaction in this, That the Satisfaction of Christ in some respect was more than sufficient. Christ in respect of some circumstances attending his satisfaction, hath paid and given more than the

the Law required; for it is well observed by a Learned man, The Law did not require that God should dye, the Law required that man sinning, man should dye; but now the person dying and satisfying for us, was God as well as man, *God hath redeemed the Church with his own blood*, Act. 20. 28. Neither (1) did the Law require that any person should dye but for his own proper sin. The language of the Law is, *The soul that sins shall dye.* Now every soul was to *bear his own iniquity.* Neither (2) did the Law require such a death that should be of so great efficacy, that it should not be only able to abolish death, but also be able to introduce life, and that a life far more excellent than that terrene and earthly life which *Adam* lost. In these respects the Satisfaction of Christ was more than sufficient; and therefore one of the Ancients hath this expression: *Christ hath paid for us much more than we owed, and so much the more was that which Christ paid, by how much the vast and immense Ocean excels the least drop.* Let us learn then to have high thoughts of the dignity and excellency of Christs Satisfaction; this will be of marvellous use to us, when we are under troubles and conflicts of conscience for sin. Though our sins are great, exceeding great, considered in themselves, yet being compared with the infiniteness of Christs Satisfaction, they are swallowed up in the vastness and infiniteness of the merit of the sufferings of that person who was God as well as man.

5. The excellency of Christs Satisfaction appears in this, In that the Sacrifice of Christ is an eternal Sacrifice, that is, the virtue and efficacy of Christs Sacrifice and Satisfaction is eternal.

Christs Sacrifice is but one, and that once offered, and yet the virtue of it is eternal. The repetition of the Sacrifices under the Law did shew the imperfection of those Sacrifices; for if one Sacrifice had been sufficient, what need of such a multitude of Sacrifices, and those so frequently repeated? Now the Sacrifice of Christ is but one, and it was not necessary that it should be repeated, for though it was but *once offered*, yet the virtue of it is eternal. It is a great expression of the Apostle speaking of this Sacrifice, *Heb.* 9. 14. *Christ by the eternal Spirit offered himself up without spot to God.* Christ offered himself up to God by the *eternal Spirit*, that is, he offered himself up to God in the virtue of his eternal Deity: the Son of God, who offered himself up as a Sacrifice to God in our nature, being an eternal person, hath put eternal virtue and efficacy into that Sacrifice of his. Such was the dignity of Christs person, that he being the eternal Son of God, the virtue and efficacy of his Sacrifice, which was once offered, and that now in the end of the world, doth yet extend it self to all ages of the world, those that are past as well as those that are to come; *For Jesus Christ is the same yesterday, to day, and for ever*, Heb. 13. 8. The Sacrifice of Christ is eternal for as much as the virtue and efficacy of it is eternal, and extends it self to all ages. Hence also is Christ called *the new and living way*, *Heb.* 10. 20. That expression which we translate *new*, properly signifies that which was *newly killed* or *newly slain*: the virtue of Christs blood is such in Gods account, as if Christ were just now crucified, his blood is always fresh, the vigour and efficacy of it remains as if it were but newly shed. What a

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mighty incouragement may this be to us, to come and make use of the sufferings and satisfaction of Christ, since the sufferings and satisfaction of Christ are as fresh in Gods account, as if Christ had just now undergone them, as if he were but newly come down from the Cross; and God is as much pleased and satisfied in them, as if Christ had but newly undergone them.

There is one Use more to be made of the Doctrine.

Let us learn from the Doctrine of Christs Satisfaction, why the contempt of the Gospel is so great a sin, and why it is that God punisheth the contempt of the Gospel so severely: the reason why the contempt of the Gospel is so great a sin is, because it is a contempt of the sufferings of Christ: and the reason why God punisheth the contempt of the Gospel so severely is, because it is a contempt of the great Sacrifice that was offered for sin. There hath been a great impression on the hearts of men in all Ages, That God was to be pacified by sacrifice, hence it is that all Nations have offered sacrifices, and hereby the common sense of mankind hath been expresst, that God was to be pacified by some sacrifice. Now when the true, the great, the only sacrifice hath been offered up, which is the death of Christ, and the virtue of this sacrifice (which was to pacifie and atone God) published and declared in the Gospel, and men do yet contemn this sacrifice and him that hath offered it; certainly this must needs make the sin of the world exceeding great; and the reason is, because that this is a plain evidence, that men do not value reconciliation with God. When God hath provided *Use 5.*

a ſacrifice, by which he will be atoned and reconciled to men, and they deſpiſe this ſacrifice, and undervalue this way of reconciliation, 'tis a plain ſign and evidence that men do not care for reconciliation with God, it is all one to them, if they continue in open hoſtility againſt him. The ſlighting of Chriſt, and neglect of grace offered by the Redeemer, is a plain contempt of the Divine Majeſty, it is a clear ſign that men do not regard Gods anger, neither are they afraid of his wrath: For if men were afraid of Gods anger, and terrified at the apprehenſions of his wrath, they would ſeek after reconciliation with God. Now nothing doth aggravate ſin more than when there is a plain and manifeſt contempt of God, and this there is in the refuſing of reconciliation with him. God offers reconciliation to men by a Redeemer, they neglect it, they reject it, this is a manifeſt contempt of God: and hence it is, that God puniſheth the contempt of the Goſpel ſo ſeverely. I ſhall illuſtrate this by ſeveral Scriptures, *Mat.* 22. 1, &c. *The kingdom of heaven is like unto a certain King, which made a marriage for his ſon, and he ſent forth his ſervants to call them that were bidden to the wedding, and they would not come. Again he ſent forth other ſervants, ſaying, Tell them which are bidden, Behold, I have prepared my dinner, my oxen and my fatlings are killed, and all things are ready, come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandiſe, and the remnant took his ſervants, and intreated them ſpightfully, and ſlew them. But when the King heard thereof he was wroth, and he ſent forth his armies, and deſtroyed thoſe murtherers, and burnt up their city. A certain King*

King made a marriage for his son. God hath married his Son to our nature, God hath sent his Son into our nature, and the Son of God hath married our nature to himself, by joyning it to himself in the bond of personal union. Upon this marriage, the joyning of our nature to the Son of God, God makes a Feast, a Marriage-feast, and in that Feast he prepares all good things for the sons of men, he offers righteousnes, life, salvation, and all good things whatsoever in his Son; and God by his Ambassadours, the Gospel-Ministers invites them to partake of these good things. *He sent forth his servants to call them that were bidden to the wedding.* When God had prepared this Feast of all good things in his Son, opened the Treasures of his Grace in Christ; when he had set open the Treasure of Christs Righteousnes for mens Justification, and the allsufficiency of his Grace for Sanctification; then he sends his Ambassadours and Ministers to invite men to come and partake of all this grace. But how is it that men entertain these offers of grace and good things made to them in Christ? read *vers.* 5. *They made light of it, and went their ways, one to his farm, another to his merchandise.* O but mark the issue, how doth God take this slighting of his grace, rejecting of his Son, and despising of the marriage-feast? read *vers.* 7. *When the King heard of this, he was wroth, and he sent forth his armies, and destroyed these murtherers, and burnt up their city.* This was the revenge which God took for his despised and rejected grace. He sent the Armies of the Romans, burnt up *Jerusalem*, destroyed the Nation of the Jews, to whom Christ and the Gospel was first sent. That the Son of God,

who was God blessed for ever, should come from Heaven in person, that he should take to himself the nature of man, and do and suffer such things for man, in the nature of man, and yet be contemned and rejected by men, this makes the sin of men very great. In *Joh.* 6. 51. our Saviour tells us, That *he was the living bread that came down from heaven, and the bread which he would give was his flesh, which he would give for the life of the world. I am the living bread which came down from heaven.* The Son of God, who was life, happiness, salvation, and all good things, came down into our nature, assumed a part of our flesh, and gave that flesh for the life of the world. Now when the Son of God himself (so great a person) and all his sufferings shall be contemned and despised, this must needs be great sin. This is more fully explained to us in another Scripture, *Heb.* 10. 26, 27, 28, 29, 30. *For if we sin wilfully after that we have received the knowledge of the truth, there remains no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries. He that despised Moses law dyed without mercy, under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the Covenant wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of grace; for we know him that said, Vengeance belongeth unto me, I will recompense, saith the Lord. It is a fearful thing to fall into the hands of the living God.* The scope of the Apostle is to shew how severely God punisheth the contemners and despisers of Gospel-grace. The sin of such who contemn the Gospel, and reject the grace of it, consists

siſts in this, That they neglect and contemn the great Sacrifice that was offered for ſin, that is plainly implied in that expreſſion when it is ſaid, *There remains no more ſacrifice for ſin. If we ſin wilfully, after we have received the knowledge of the truth, there remains no more ſacrifice for ſin.* It is as much as if the Apoſtle had ſaid, There was a ſacrifice for ſin, there was a ſacrifice appointed, there was a means to pacifie and atone God, namely, the death of his Son. But they that neglect and reject the grace of the Goſpel, they contemn this ſacrifice, this great and only ſacrifice; they contemn the ſufferings and ſatisfaction of Chriſt, by which they might have peace with God. Now let us conſider, what is the ſentence that is paſſed upon ſuch? What is like to become of ſuch who thus contemn the Goſpel, and deſpiſe the grace of it, who contemn the great and only ſacrifice? That which is reſerved for ſuch is this, *It is judgment and fiery indignation which ſhall devour the adverſaries. If we ſin wilfully, after we have received the knowledge of the truth, there remains no more ſacrifice for ſin, but a certain fearful looking for of judgment, and fiery indignation which ſhall devour the adverſary.*

1. Conſider, God accounts ſuch adverſaries as perſiſt and continue in ſin, after the offer and tender of grace to them. God would be reconciled to men, but they will not be reconciled to him; therefore they are adverſaries, they continue in open hoſtility againſt God.

2. There is judgment reſerved for ſuch, a certain and fearful looking for of judgment. God will judge them according to their deſerts, he will execute judgment upon them according to

their demerit; and that we may fully understand this, he calls it *fiery indignation*: Beza renders it, *Heat of fire*, as much as if it had been said, The hottest of Gods wrath is reserved for such, and shall fall upon such as contemn and reject the Gospel. And then the Apostle goes on to confirm this in *vers.* 28, 29. *He that despised Moses law dyed without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who tramples under foot the Son of God, and hath counted the blood of the Covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?* The force of his argument comes to this: He that transgressed the Law of *Moses* was punished, he therefore that despiseth the Gospel shall be much more punished, *He that despised Moses law dyed without mercy.* Why doth the Apostle call it *Moses Law?* That which was called *Moses* Law was indeed the Law of God, *Moses* was only the Minister to whom and by whom it was delivered, but the Law was God's. But *Moses* is set here in opposition to Christ, *Moses* was a Minister and Servant only; but Christ was more than a Minister and a Servant, Christ was the Son of God; therefore doth the Apostle say, *Of how much sorer punishment shall he be thought worthy, who trod under foot the Son of God?* Here lies the force of the argument: If God did not suffer the transgressours of the Law which was published by *Moses* a Minister and Servant, to go unpunished, much less will he suffer the rejection of the Gospel which was published by his own Son, that came out of his bosom, to go unpunished. *The Law came by Moses, but grace and truth came by Jesus Christ.* Joh.

πυρὸς ζῆλος, *ignis fervor.*

Joh. 1. 17. But this is not all, the Doctrine of the Gospel hath not only a more excellent Publisher than the Law, which is the Son of God, whereas *Moses* was a Minister and Servant only; but there is something more in it, the matter published, and the great object of faith propounded in the Gospel, is the Son of God himself; that expression, *Who hath trampled under foot the Son of God*, doth not only intimate, that Christ the Son of God is the Publisher of the Gospel; but it also intimates the great sin of them who reject the Gospel, in that they reject so excellent a Person as the Son of God is, who is the subject matter of the Gospel. Compare this with other Scriptures, *Rom.* 1. 3. *Separate unto the Gospel of God concerning his Son Jesus Christ our Lord.* The great thing which the Gospel reveals is the Son of God, 2 *Cor.* 1. 19. *The Son of God, Jesus Christ, who preached among you by us.* The Gospel then is the revelation of the Son of God. Now that so great and excellent a Person as the Son of God and God, should be rejected, this is that which makes the sins of the despisers and contemners of the Gospel to be so great. Now as that is one thing that aggravates the sin of them that reject the grace of the Gospel, that they contemn Christs person, *they tread under foot the Son of God*; so another thing is, they contemn his sufferings, *they count the blood of the Covenant wherewith they are sanctified an unholy thing*: the meaning is, such as despise the Gospel despise the satisfaction and sufferings of Christ which are declared and made known to them in the Gospel; they make the sufferings of Christ to be no other than the sufferings of a common or an

ordinary man; they put no difference between Christs sufferings and another mans sufferings, this is impious and horrid indeed. The Son of God and God, the Creator of all things, becomes man for man, and when he is so, gives his life, sheds his blood for men; and after all this love and condescension, his sufferings are counted no more but as the sufferings of an ordinary man: Is this a little thing that God should assume flesh, and give that flesh to be crucified, in love to men, for their Redemption, and that his sufferings should be counted no more than as the sufferings of an ordinary common man? Is this an ordinary sin? Blush O Heavens, and be astonished O Earth! *They counted it an unholy thing.* To make the sufferings of that person who was God as well man, to be no more than the sufferings of a common person, this is to make the sufferings of Christ a profane or common thing. The Apostle aggravates this sin yet further, and calls it, *A doing despite to the Spirit of grace*; but I shall not farther insist upon that. In the next place the Apostle doth amplifie yet farther the judgment upon them that reject the grace of the Gospel: *We know him that hath said, Vengeance is mine, and I will recompense, saith the Lord. And again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.*

κοινὸν ἡγησάμενος.

Here are two things affirmed,

1. That God will certainly avenge the contempt and rejection of the Gospel, *Vengeance is mine, and I will recompense, saith the Lord.*

2. That the revenge God takes on Gospel-rejecters, is most dreadful, *It is a fearful thing to fall into the hands of the living God.* There is much implied in this sentence. 1. That

1. That when God takes Gospel-sinners into his hand to punish them, his judgments on them are most terrible. The judgments which God brings for abusing the Gospel and the grace of it, are not common, ordinary judgments, no, they are stupendious and amazing judgments, *It is a fearful thing to fall into the hands of the living God.* When God comes to take a people in hand, and to call them to account, how they have carried it towards his grace, and behaved themselves towards the Gospel which he hath sent to them for a long time, he will deal with them to the purpose. We have had too sad instances of this, witness the destruction of *Jerusalem*, where there was not a stone left upon a stone: witness the two last great Judgments upon the great City of our own Land that were successive one upon another, the Plague and Fire, which were unparalleled Judgments, the like never known in our days, nor in the days of our Fathers, no nor since it was a Nation.

2. This is also implied in it, That when God takes in hand, and begins to punish Gospel-sinners, such as have despised his grace, he doth not soon make an end with them. *It is a fearful thing to fall into the hands of the living God.* As much as if it had been said, When God hath once taken men into his hand to punish them, he doth not so soon make an end with them, he is a living God, and hath time enough before him (to speak after the manner of men) to avenge himself upon his adversaries. God is the living God, he lives this year, and the next year, and he hath various ways, and various seasons to avenge himself on such as do reject his grace. God doth not

pour

pour out all his wrath in one Judgment upon them that contemn his Son, and reject the grace offered by them, but he ſends variety of Judgments on them, and if they will not underſtand his wrath by one Judgment, they ſhall be forced to underſtand it by variety of Judgments. *It is a fearful thing to fall into the hands of the living God.* God lives to right himſelf, to avenge the quarrel of his ſlighted, abuſed grace and Goſpel. It is much to be feared, that we are fallen under the influences and effects of this Scripture. Truly the Lord ſeems to be calling the Churches of the Gentiles to an account for their behaviour and carriage under the Goſpel, as he hath the Jews before us. Let us conſider that Text, *Rom.* 11. 22. *Behold therefore the goodneſs and ſeverity of God: on them which fell ſeverity; but towards thee goodneſs, if thou continue in his goodneſs, otherwiſe thou alſo ſhalt be cut off.* Here the Lord doth plainly threaten the Churches of the Gentiles, that if they abuſe his grace, as the Jews have done, they ſhall be cut off by his Judgments, as the Jews were; and if we conſider what God hath done and is doing in the world, have we not reaſon to fear and tremble, hath not Judgment began at the houſe of God? And have not they which make profeſſion of Chriſt in oppoſition to Antichriſt, been the ſubjects of Gods Judgments. Let us conſider one Scripture more, *Rev.* 14. at the latter end of that Chapter, it is a Prophecy of the times wherein we are fallen. *I looked, and behold a white cloud, and upon the cloud one ſate like unto the Son of man, having on his head a golden crown, and in his hand a ſharp ſickle. And another Angel came out of the Temple, crying with a loud voice to him that*

that sate on the cloud, Thrust in thy sickle and reap, for the time is come for thee to reap, for the harvest of the earth is ripe. And he that sate on the cloud thrust in his sickle on the earth, and the earth was reaped. And another Angel came out of the Temple which is in Heaven, he also having a sharp sickle. And another Angel came out from the Altar, which had power over fire, and cryed with a loud cry to him that had the sharp sickle, saying, Thrust in thy sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe. And the Angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine press was trodden without the city, and blood came out of the wine-press, even unto the horses bridles by the space of a thousand and six hundred furlongs. It is observable, these two Angels which come out with their sickles to reap down the world with great Judgments, come not until after the Promulgation of the Gospel, which was made to the world by the three Angels, which we read of in the beginning of this Chapter. When God had sent the Gospel to the world, and offered reformation to it, and the world did not obey the Gospel, nor embrace the reformation offered to it, then God sent these two Angels to reap down the world with his Judgments. It is the opinion of a Learned man, that this Prophecy concerns the times of Reformation, when light had been offered to the world, and the world grew wicked after light and reformation was offered to it. Now that which is observable in the second Angels Commission is, That he should thrust in his sickle and gather the cluster of the vine of the earth,

Cluverus *in Apocalyp.*

And

And the Angel thrust in his sickle into the earth, and gathered the vine of the earth. Now this expression of the *Vine*, when it is taken mystically, doth usually in Scripture signifie the Church of God, *Jer.* 2. 21. *I have planted thee a choice vine.* And so in that passage of the Psalmist, *Behold and visit this thy vine.* The Church is compared to a Vine frequently in Scripture. Now the Angel is commanded to gather the vine of the earth; so that the Judgment here spoken of, is such a Judgment as did concern the Church, at least the people that do profess themselves to be the Church. The Reformed Churches which were planted at the first, as a choice Vine, with purity of Doctrine, and more integrity of manners, being degenerated from their first purity, and bringing forth wild grapes of corrupt Doctrine and evil manners, God sends his Angel with his sickle to cut down the cluster of this Vine. And that which doth confirm this interpretation is this, That the wine-press is to be trodden without the City, the City in the *Revelations* is *Babylon*, *the Mother of Harlots and abomination of the earth.* Now the wine-press was trodden without the City, and *blood came out of the wine-press, even to the horses bridles.* So that the Judgment here spoken of doth not reach *Babylon*, *Rome* which is mystical *Babylon*; God hath his time when he will visit her, he hath reserved a more sore Judgment for her; but the Judgment that is here spoken of, is a Judgment that reaches the Protestant Churches, they are the Vine of the Earth, the true Church by profession; but not living up to their profession, God punisheth them for their sinful and profane lives: and the Judgment which God executes

executes upon these, is no small Judgment. We read here of *blood coming out to the horses bridles.* Which notes the copiousness and abundance of bloodshed which shall be at the time of the pouring out of this Judgment. The Lord grant that we may not see this Scripture more and more verified. I have been apt to think, that the destruction which the Sword hath already made, hath been in part a fulfilling of this Scripture, and O that we could say, that the force of this Prophecy, and the strength of that Judgment which flows from it, were already spent and exhausted; but may not we yet fear, that this Prophecy may bring forth more wrath and judgment upon us than yet we have seen? If any thing prevent the farther effusion of blood (which we read of here in this Scripture) and that great wrath here threatned, it must be humble, hearty, affectionate crys to Heaven, faith in the blood of Christ with the through reformation of our lives; for otherwise there seems to be great wrath determined against us; therefore let us make this use of it, to cry heartily to God, let us endeavour to stand between the living and the dead, to divert, if it be possible, that wrath which yet hangs over our heads.

The end of the fifteenth Sermon.

SERMON

SERMON XVI.

Joh. 15. 13.

Greater love hath no man than this, that a man lay down his life for his friends.

THere have been two Obſervations that have been propounded out of this Verſe.

Doct. 1. The firſt was, *That our Lord Jeſus Chriſt hath laid down his life for his people.*

Doct. 2. The ſecond was, *That the love of Chriſt in laying down his life for us, was the higheſt expreſſion or demonſtration of his love: Greater love than this hath no man, that a man lay down his life for his friends.*

Under the former Point I have had occaſion to open the nature of Chriſts ſufferings, and to unfold (as I was able) the great Doctrine of Chriſts Satisfaction: that which I am now to do in this latter Point is, to ſhew the greatneſs of the love of Chriſt in his ſuffering, and in the work of his Satisfaction; for here lies the ſtreſs of the Text, to ſhew that the love of Chriſt was eminently diſplayed in the work of his Satisfaction: *Greater love than this,* ſaith our Saviour, *hath no man, that a man lay down his life for his friends.* Chriſts laying down his life for us, was the moſt eminent expreſſion of his love to us. The Scripture, when it ſpeaks of the love of Chriſt, it ſpeaks of the *heights and depths, lengths and breadths of the love of Chriſt.*

Now

Now there are five things especially wherein these *heights and depths, and lengths and breadths of Christs love* are eminently to be seen, and they are

1. His *Incarnation.*
2. His subjection to the *Law.*
3. The work of his *Satisfaction.*
4. The work of his *Intercession.*
5. His *Headship.*

Now having already spoken of the *Love of Christ in his Incarnation*, and also of the *Love of Christ in his being made under the Law*, I come to shew how the love of Christ doth manifest it self, and is to be seen in the work of his Satisfaction. It is very observable, that the Scripture, when it speaks of the love of Christ, lays the stress here; it sets before us the love of Christ in his sufferings, making the sufferings of Christ to be the great instance of Christs love to us, *Eph.* 5. 2. *Walk in love, as Christ also hath loved us, and hath given himself for us, an offering and sacrifice to God, for a sweet-smelling savour.* So at the 25. verse of that Chapter, *Even as Christ loved the Church, and gave himself for it.* Christ giving himself for the Church, that is, giving himself to suffer for it, this was the great instance of his love: *Gal.* 2. 20. *Who hath loved me, and given himself for me.* Rev. 1. 5. *To him that hath loved us, and washed us from our sins in his own blood.* 2 Cor. 5. 12. *The love of Christ constraineth us, because we thus judge, that if one dyed for all, then were all dead.* 1 Joh. 4. 16. *Hereby perceive we the love of God, because he laid down his life for us.* Still we see when the Scripture speaks of the love of Christ, it expresseth it by what he suffered for us. Now the greatness of Christs love, the heights and depths, and lengths

and

and breadths of Christs love in his sufferings, and in the work of his Satisfaction may be illustrated by several Particulars. And I shall propound several things for the clearing up of this truth.

1. That the sufferings of Christ were the lowest degree of his humiliation. The Scripture speaks of Christs Exinanition or emptying himself, *Phil.* 2. 7. *He made himself of no reputation*, so we translate it: the word in the Original is, *he emptyed himself out of all, he reduced himself to nothing.* One of the Ancients renders the expression, *he exhausted himself.* Now this Exinanition or emptying of the Son of God was his own voluntary laying aside of his own glory as to manifestation, and also his subjecting himself to the lowest abasement for our sakes. The Son of God did not, could not divest himself of his essential glory: he did not cease to be the Son of God and God in the lowest state of his humiliation; but he did strip and divest himself of his manifestative glory: he was content not to appear to be what indeed he was, and he submitted himself to the lowest abasement for our sakes. Now there were two parts of Christs Exinanition or emptying of himself.

ἐαυτὸν ἐκένωσεν. *Ex omni ſeipſum ad nihilum redegit, exhauſit.* Tertul.

The first was his Incarnation, his assumption of our nature.

The second was his suffering death for us, and the Apostle speaks of both these in this place.

The first part of Christs Exinanition was his Incarnation, *He made himself of no reputation*, or *emptied himself.* How so? *He took upon him the form of a servant, he was in the form of God*, saith the Apostle, *and made himself of no reputation, and took upon him the form of a servant.* That he who

was

was in the *form of God* should take upon him the *form of a servant*, this was emptying himself indeed. That the eternal God should become a mortal man, this was great humiliation indeed, *He was in the form of God*, saith the Apostle, *and yet he was made in the likeness of men, and was found in fashion as a man.* These expressions must cautiously be understood: we must not understand them as some ancient Hereticks did, that Christ only had a fantastical body, that is, the shew and appearance of a body, because it is said here the *likeness of men*, and that he was *found in fashion as a man.* I say we must not understand them as if Christ only had a fantastical body, not a true and a real body; for the Scripture tells us plainly, That Christ was made of the seed of *David*, and he was in all things *made like unto us, sin only excepted.* And it is a true expression that of the Ancients: *That which was not assumed was not healed.* If the Son of God had not had the verity of humane nature in him, humane nature could never have been restored. If he had not assumed a true humane soul and a true humane body, our souls and bodies which were tainted with original sin, could never have been recovered; therefore when it is said, *He was made in the likeness of men, and found in fashion as a man*, we must not understand it, as if Christ had the likeness of a humane body, and not a true humane body; but these expressions, *Made in the likeness of men, and found in fashion as a man*, not only set forth the greatness of his humiliation and condescension, that he that was *God blessed for ever*, that he who was so far above men, did yet take to himself the common nature of men, *He was made in the like-*

τὸ ἀπρόσληπτον ἀθεράπευτον.

ness of men, and found in fashion as a man. The plain meaning seems to be, That the Son of God taking our nature, appeared among men, as to his external visage and appearance as another man, as one like the rest of men. It is true, spiritual eyes could behold the beams of the Divinity breaking through the veil of his flesh: *Joh.* 1. 14. *The Word was made flesh, and dwelt among us, and we beheld his glory as the glory of the only begotten of the Father full of grace and truth.* The Apostles and other Believers, who saw Christ in the days of his flesh, with spiritual eyes and hearts that were given to them, could see the beams of the Divinity breaking through his Humanity, they could see something more than a man in him. But look upon him as to his external form and habit, and so he appeared to the generality of men like one of the rest of men, he was wrapt up in swadling cloaths, laid in a Manger, he was subject to his Parents, he did hunger and thirst, and eat and drink, and he was subject to the same common infirmities with other men; and therefore doth the Apostle say, *He was made in the likeness of men, and found in fashion as a man,* that is, as to his external form and habit he seemed to be like to the common sort of men. Hence are those expressions of the Prophet, *He was as a root out of a dry ground, He hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him, Isa.* 53. 2. This is the first part of Christs humiliation, that he who was in the *form of God* should yet take to himself the *form of a servant. He that was the Creator and Lord of all things* (as *Leo* expresseth it) *would yet become one of mortal men: and he that abiding*

Creator ac Dominus omnium rerum unus voluit esse mortalium.

abiding in the form of God, did also make man himself, the very same person taking on him the form of a servant himself is made man.

The second part of Christs Exinanition or emptying himself, was his subjecting himself to death for us. This is that which the Apostle takes particular notice of in the Text, *Phil.* 2. 8. *He humbled himself:* and how did he humble himself? *He humbled himself, and became obedient to the death, even the death of the cross.* It is observable, that when the Apostle had spoken of Christs Incarnation, or his taking our nature, he calls that his *emptying himself*; so likewise when he comes to speak of Christs sufferings, he calls that his *humbling himself, He humbled himself, and became obedient to the death.* This was great humiliation indeed, that the Lord of glory should be crucified, that the Prince of life should be killed and hung upon a tree: *He that was God impassible did not yet refuse to become a passible man, and he that was immortal did not refuse to subject himself to the laws of death.* It was a great thing for God to become man; but it was a greater thing for that person who was God, to put himself into the nature of man to dye for man. *Joh.* 6. 51. *I am the living bread which came down from heaven, and the bread which I will give is my flesh, which I will give for the life of the world.* Christ is said to come down from Heaven by his Incarnation; when the Son of God took our nature into unity of person with himself, this was his coming down from Heaven. Now that the Word, as he is called, *Joh.* 1. 1. *In the beginning was the Word,* that the Word, the second Person in Trinity, should not only assume flesh, but give that flesh for the

Impassibilis Deus non dedignatus est esse homo passibilis, & immortalis mortis legibus subjacere. Leo.

life of the world, this was the higheſt demonſtration of love. Hence is that expreſſion of the Apoſtle, 1 *Joh.* 3. 16. *Hereby perceive we the love of God, that he lay down his life for us.* As if he ſhould ſay, This is the moſt illuſtrious and glorious manifeſtation of the love of God to us, that that Perſon who was God laid down his life for us. He that was God by nature took up the humanity in a voluntary way of condeſcenſion, and having voluntarily taken up our nature, voluntarily laid down the life of his humanity for us. It was not poſſible for him to lay down the life of his Divinity; but that Perſon who was God took up the humane nature, and in that nature laid down the life of his humanity for us. This is that which ſets forth the greatneſs of Chriſts love, that he ſhould lay down his life for us. What more contrary or unſuitable to the Nature of God than ſin, ſuffering, and death? and yet Chriſt who was God as well as man, God and man in one perſon; although he had no ſin of his own, no ſin inherent in him, yet was he content to be accounted a ſinner, *He was numbered among the tranſgreſſors*, as the Prophet ſpeaks, *Iſa.* 53. yea, *He was made ſin for us, that we might be made the righteouſneſs of God in him*, 2 *Cor.* 5. 21. Chriſt alſo who was above ſuffering and death, expoſed himſelf to ſuffering and death for us, *He taſted death for every man*, *Heb.* 2. 9. Thus was the Son of God pleaſed out of the greatneſs of his love to us to put himſelf as it were out of Heaven into Hell, and to deſcend from the height and top of happineſs, to the loweſt degree of miſery and abaſement: *He humbled himſelf*, ſaith the Apoſtle, *and became obedient to the death, even the death of*

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the cross. This Doctrine of the Cross is the greatest stumbling-block and offence to carnal reason, to hear of a crucified God, to hear that he that was to be the Saviour of the world should suffer and dye, this is that which carnal reason cannot away with. 1 *Cor.* 1. 23. *We preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness.* A crucified Saviour was the great stumbling-block to the world, and yet that which was accounted foolishness by the men of the world, was the Wisdom of God to save the world by it. This, I say, was the lowest degree of Christs humiliation or exinanition, that the Lord of glory should expose himself to suffering and death for our sakes, this is commonly expressed in that Article of our Faith, *That Christ descended into Hell.* When we say, that Christ descended into Hell, we are not to understand any local descension, as if Christ did descend into the place of the Damned (thus indeed *Bellarmine* and some others have understood that Article of a local descension) but by Christs descending into Hell we are to understand the lowest degree of his humiliation, his descending into a state of mortality and death: first, being content to put himself into a passible and mortal state, who himself had been impassible and immortal, and then actually undergoing suffering and death for us. *Eph.* 4. 9. *That he ascended, what is it, but that he also descended first into the lower parts of the earth.* What are those lower parts of the earth into which Christ descended? Compare it with *Acts* 2. 27. *Thou shalt not leave my soul in hell,* that is, *thou shalt not leave it in the grave.* So that Christs descending into the lowest parts of the earth is his descend-

ing into the grave. Christ indeed suffered the pains of Hell; but we do not read he descended into Hell locally: and Christ suffered the pains of Hell in this life, as I had occasion to shew heretofore. But his soul did not locally descend into Hell, no, his soul was taken into Paradise, *This day*, saith Christ to the repenting Thief, *shalt thou be with me in Paradise. Thou shalt be with me*, that is, as a Learned man understands it, thy humane soul shall be with my humane soul in Paradise. Christ as to the presence of his Divinity is every where; therefore when he speaks of his being in Paradise, this is most properly to be understood of his humane soul, that his humane soul was to be in Paradise. Christs descending into Hell therefore notes his descending into the state of the dead, which was the completion of all his sufferings, and the lowest state of his humiliation.

2. The love of Christ in his sufferings and in the work of his Satisfaction appears in this, That we were the offending persons, and Christ a person most innocent. It was we that had done the wrong and injury unto God, and yet Christ who had not committed the least offence, was content to suffer for us. *Isa.* 53. 6. *All we like sheep have gone astray, and the Lord hath laid on him the iniquity of us all.* So in *vers.* 9, 10. *He had done no violence, neither was any deceit in his mouth, yet it pleased the Lord to bruise him.* Hence also is that of the Apostle *Peter*, 1 *Pet.* 3. 18. *Christ suffered for sin, the just for the unjust.* Christ who was a just and an innocent person, gave himself to suffer for us who were the unjust and nocent persons: yea which is much more admirable; Christ who was one of

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the perſons offended, unto whom the wrong and injury was done, he comes to ſuffer and bear the puniſhment for them that had committed the offence. The injured perſon is content to bear the puniſhment for them who had done him the wrong and injury. Sin is an offence againſt all the Perſons of the Trinity; for as all the Perſons of the Trinity have but one Eſſence, one Majeſty, one and the ſame Will, ſo ſin ſtrikes at all the Perſons, and is an offence againſt all, becauſe it is one and the ſame common Divinity that is offended in all; and yet the Son of God, who is one of the Perſons of the Trinity, and had received wrong and injury from men, by reaſon of their ſins, was pleaſed to take upon him the nature of man, and to bear the puniſhment which man had deſerved for his offence againſt himſelf as well as againſt the other Perſons. Hence is it ſaid, That *Chriſt hath given himſelf for us, that he might redeem us from all iniquity, and puriſie unto himſelf a peculiar people zealous of good works*, Tit. 2. 14. Obſerve that expreſſion, *That he might puriſie unto himſelf*. Chriſt did not give himſelf that he might purifie to the Father only a peculiar people, but alſo that he might purifie to himſelf a peculiar people. So *Eph.* 5. 25. *Chriſt gave himſelf for his Church, that he might ſanctifie and cleanſe it with the waſhing of water by the word, that he might preſent it to himſelf a glorious Church.* Here it is ſaid, *That he might preſent it to himſelf a glorious Church.* As Chriſt by his death and ſufferings reconciled us to God the Father, ſo he reconciled us to himſelf alſo. It is true, the Scripture, when it ſpeaks of the work of reconciliation, doth in a peculiar manner attribute it to the Fa-

ther, as the Person to whom we are reconciled, and it speaks of our reconciliation to God by Christ, 2 *Cor.* 5. 18 *All things are of God who hath reconciled us to himself by Jesus Christ.* Col. 1. 20. *By him to reconcile all things to himself. By him*, that is, by Christ: *To reconcile all things to himself*, that is, to the Father: by Christ then we are reconciled to the Father. But we must understand this aright. When it is said, *We are reconciled to the Father by Christ*, we must not suppose that the other Persons are excluded. We are not only reconciled to the Father, but we are reconciled to the whole Trinity, and Christ, considered as Mediator, as God-man, reconciles us to himself, considered as God simply. And here lies the Mystery of Divine wisdom and goodness, that *God is in Christ reconciling the world to himself.* God is the person offended, and yet in and by his Son it is he that offers reconciliation to the world.

3. The greatness of Christs love in laying down his life for us appears in this, That there was no merit in us to move Christ to lay down his life for us. It is well observed by *Austin*, *It was our sins, not our merits, that drew Christ from Heaven to earth.* As we could not merit Christs Incarnation, so neither could we merit his death and sufferings for us. For what is it that we can suppose that should merit Christs death and sufferings for us? Was it our fore-seen faith, or our fore-seen obedience? This is all that can be supposed. Now these were the effects of Christs death and sufferings; therefore they could not be the cause of them. It is observed by *Alvarez*, That Christs fore-seen Merits were the cause of all that grace that was bestow-

bestowed upon man in the state of lapsed nature; *Joh.* 1. 17. *Grace and truth came by Jesus Christ.* All the grace that we receive in lapsed nature is by Jesus Christ. *Eph.* 1. 4. *God hath blessed us with all spiritual blessings in Christ.* Christs Merits are the foundation of our faith and obedience. Whatever faith and obedience is found in us, is wrought by the Spirit of Christ in us. Now the Spirit it self that works all grace in us, is the purchase and fruit of the death of Christ, *Tit.* 3. 4. *After that the kindness and love of God our Saviour towards man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour.* The Holy Ghost *is shed on us abundantly through Jesus Christ our Saviour*, that is, through the Merit of Jesus Christ our Saviour. Now it is by this Spirit that faith it self and all other effects of grace are wrought in us; therefore it is said, *By grace are ye saved, through faith, and that not of your selves, it is the gift of God*, Eph. 2. 8.

4. We were so far from having any merit to oblige Christ to suffer and dye for us, that we were full of demerit, full of evil merits. We were sinners, enemies, rebels against God, and herein *God commended his love to us, that while we were yet sinners, Christ dyed for us*, *Rom.* 5. 8. The greatest love amongst men is, when one friend will dye for another, *Greater love hath no man than this, that a man lay down his life for his friend.* But where was it known, that ever any man laid down his life for his enemy? Yet *Christ hath commended his love to us, in that while we were enemies*

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he dyed for us. Col. 1. 21. *You that were sometimes alienated and enemies in your minds by wicked works, yet now hath he reconciled in the body of his flesh through death.* It is commonly said, That sin is a kind of *God-murther*, the sinner would dethrone God, and take away the life and Being of God, if it lay in his power. Now herein the admirable and transcendent love of God to man appeared, That when man, by sin, would dethrone God, and take away the life and Being of God, if it were in his power, that God would lay down his life for them that would take away his life and Being, *God redeemed the Church with his own blood:* and, *Hereby perceive we the love of God, that he laid down his life for us.*

Peccatum est Deicidium.

Use 1. Learn to study much the greatness of Christs love in his sufferings, and in the work of his Satisfaction. Let us often have recourse to the Cross of Christ, and by the eye of faith behold the Son of God in our nature giving himself a Sacrifice for our sins. The more we study the love of Christ in his sufferings, and in the work of his Satisfaction, we shall find two notable effects of it.

1. Hereby we shall be strengthened and confirmed in our belief of Christs love to us.

2. This will be a means to beget greater measures of love in our hearts to Christ.

1. The more we contemplate the love of Christ to us in his sufferings and satisfaction, the more shall we be strengthened and confirmed in our belief of Christs love to us, 1 *Joh.* 4. 16. *We have known and believed the love that God hath towards us, for God is love.* How come we to know and believe the love that God hath towards us?

Compare

Compare this with the former verſes, and they will ſhew us; *verſ.* 8, 9, 10. *God is love. In this was manifeſted the love of God to us, that he ſent his only begotten Son, that we might live through him. Herein was love, not that we loved God, but that God loved us, and ſent his Son to be the propitiation for our ſins.* When by faith we can apprehend and believe, that God hath ſent his Son to be the propitiation for our ſins, this will confirm us in the certain belief and perſwaſion of the love of God to us. Who hath reaſon to doubt of Gods love, when he is certainly perſwaded, and doth firmly believe, that God hath ſent his Son from Heaven to earth to take our nature, and being in our nature to lay down his life and dye for our ſins? Certainly he that believes this, will find no reaſon to doubt of the love of God. If God ſent his Son to be a propitiation for our ſins, if he had no other end in ſending of him, and if the Son of God did freely lay down his life for us, then there is no reaſon that we ſhould retain ſuſpicious and jealous thoughts of the Father or the Son. *We know and believe the love that God hath to us.* How ſo? Becauſe *God hath ſent his Son to be the propitiation for our ſins.* If we can realize the ſufferings of Chriſt to our minds by the eye of faith, this will confirm our ſouls in the love of God towards us.

2. Another effect of our ſtudying the love of Chriſt in his ſufferings for us is, This will be a means to beget much love in us to Chriſt. What more powerful argument to inflame our love to Chriſt, than to conſider what Chriſt hath done and ſuffered for us? Can we behold the Son of God, the ſecond Perſon in Trinity, God equal with

with the Father, *Emmanuel* God with us, God come down into our nature; can we behold this great and excellent Person giving himself to suffer and dye for us, taking the whole curse and punishment upon himself that we deserve, and not love this person who hath so loved us, and hath done and suffered such things for us? The Apostle tells us, 2 *Cor.* 5. 14. *The love of Christ constrains us. The love of Christ*, that is, Christs love to us, the apprehension of Christs love to us *constrains us*, why so? *Because*, saith the Apostle, *we thus judge, That if one dyed for all, then were all dead.* If Christ had not dyed, we must all have dyed. If Christ had not suffered the wrath of God, we must have suffered it to Eternity. If Christ had not been deserted, we must have been deserted. If he had not undergone dereliction and the hiding of Gods face, the face of God must have been turned away from us for ever. If Christ had not conflicted with the Divine displeasure, we must have conflicted with the wrath of God for ever. If Christ had not been cast into that Agony, wherein he sweat drops of blood, we must have been cast into those inexpressible horrours and torments of soul and body, which would have pressed us down to all Eternity. The deep and serious consideration of these things cannot but constrain us to love Christ: *The love of Christ constrains us*, saith the Apostle, *because we thus judge, That if one dyed for all, then were all dead.* The consideration of this, That Christ hath freed us from that by his death, which otherwise we must necessarily have undergone, must needs be a strong ingagement upon us to love Christ, *We love him, because he first loved us.*

Learn

Learn how great the ſin and ingratitude of the world is in ſlighting and abuſing all this love, and alſo how juſt that revenge is which God takes upon the world for ſlighting and abuſing all this love. If the love of Chriſt be ſo eminently ſeen in his ſuffering and dying for ſinful men, for the ſinful world, then how great is the ſin and ingratitude of the world in ſlighting and abuſing all this love? God hath ſent his Son from Heaven to ſave the world, he hath ſent his Son from Heaven to dye for the world; but all this love is little thought of, little regarded or eſteemed by the generality of men, this is the cauſe of the Lords great indignation againſt the world. The world is guilty of many other ſins, it is guilty of great immoralities, and many abominations in point of practice, and theſe may have their influence, and no doubt have, as to the bringing down Gods diſpleaſure upon the ſinful world; but that which is the fundamental ſin, the root-ſin of all, it is the contempt of Chriſt and the Goſpel, the ſlighting and rejecting Goſpel-love, Goſpel-grace: *This is the condemnation, that light is come into the world, and men love darkneſs rather than light.* And we may ſay, This is the condemnation that love is come into the world, that the Son of God who is love it ſelf, the Son of God who hath all the love of the Father in him (and God is love) that he is come into the nature of man, and hath dyed for men, that they might be ſaved, and this is not at all regarded by them. When all this love of his hath been publiſhed and made known to men, the generality of men have taken no notice of Chriſt and his love: ſo they may have their honours, pleaſures, and profits, take Chriſt and his grace

Uſe 2.

grace who will for them: for this so great contempt of Christ and his grace, when God hath offered his love and the grace of his Gospel to the world, and men have slighted it, taken no notice of it, hath God come to revenge himself upon the ingrateful world, and I speak it with a bleeding heart, I fear will yet revenge it more sorely.

The end of the sixteenth Sermon.

SERMON

SERMON XVII.

Joh. 15. 13.

Greater love hath no man than this, that a man lay down his life for his friends.

I Come now to other Particulars that set forth the greatness of Christs suffering for us.

5. The greatness of Christs love in laying down his life for us appears in this, That there was no one else that could have satisfied for us. If men or Angels had attempted this work, their sufferings had been but the sufferings of finite creatures, there would not have been infinite worth and value in them to have satisfied for the sins of the whole world. The expiation of sin requires a price of infinite value, and the reason is, because every sin is committed against an infinite Majesty; an infinite Majesty being offended, there must be a price of infinite value to expiate the offence. Now whoever had been but a meer man, could not have offered a price of infinite value; but Christs sufferings were of infinite value, because he was God as well as man: and this is that which enhanceth the price of Christs love, that none else could have suffered for us but Christ, so as to have satisfied Gods Justice; this Christ himself sets before us, *Isa.* 63. 3. *I have trod the wine-press alone, and of the people there was none with me.* So *vers.* 5. *I looked, and there was none to help, and I wondered there was none to uphold, there-*

therefore mine own arm brought salvation. This commends the greatness of Christs love in his sufferings, That when none was able to suffer for us, so as to satisfie Gods Justice, Christ undertook the work.

The sixth Consideration is, The greatness of Christs love in his sufferings appears in this, That so great and excellent a person should come to suffer for us, 1 *Joh.* 3. 16. *Hereby perceive we the love of God, that he laid down his life for us,* that is, that he who was the Son of God and God, that he who was so excellent a person should lay down his life for us. *By this perceive we the love of God,* that is, this was the most eminent expression and declaration of the love of God, that that person who was no other than the Son of God and God, should lay down his life for us. As the dignity and excellency of Christs person gives virtue and value to his Sacrifice, so the dignity and excellency of his person is that which doth enhance the price of his love: that so great and excellent a person should come to suffer and to dye for us, this commends the greatness of Christs love to us, *Act.* 20. 28. *God redeemed the Church with his own blood.* The person that redeemed the Church was no other than God in our nature, *Without controversie great is the mystery of godliness, God manifested in the flesh,* 1 Tim. 3. 16. *In him the fulness of the Godhead dwells bodily,* Col. 2. 9.

Totum corpus ejus implet tota Divinitas. *The whole Divinity* (says one of the Ancients) *fills his whole humanity.* And *Athanasius* hath this expression: *When the Son of God suffered he was not out of his own body, but the Word was intimately present, was personally united to the flesh that suffered.* The Word, the second Person in Trinity, was not absent

Non erat extra corpus.

sent from, but was personally united to the flesh that suffered; therefore he says, *This is my body that was broken for you.* The Son of God calls it his body when it was broken. Now that so great a person should give himself to suffer and dye for us, this is that which demonstrates the greatness of Christs love to us. This is notably set forth by the Apostle, *Phil.* 2. 6, 8. *Who being in the form of God, counted it no robbery to be equal with God*; and yet *vers* 8. saith the Apostle, *He humbled himself, and became obedient to the death, even the death of the cross.* The Apostle sets forth the greatness of Christs condescension and humiliation by this, That so great a person as Christ was should come to suffer and dye for us: *He was in the form of God, and counted it no robbery to be equal with God.* Now that this person who was in the form of God, and counted it no robbery to be equal with him, that he should come to suffer and dye for us, this was the admirableness of his love. And that we may see how excellent a person that was that came to suffer and dye for us, there are several things to be considered in what the Apostle here speaks of him.

1. The Apostle speaks of Christ as a person long before his Incarnation, that is to be gathered from that expression, when it is said, *Who being existing in the form of God.* The Apostle saith of Christ, That he existed in the form of God before he took upon him the form of a servant. Christ then had his existence and subsistence before his Incarnation.

Ὃς ἐν μορφῇ θεοῦ ὑπάρχων, qui existens.

1. He had his Existence, *Joh.* 1. 1. *In the beginning was the Word.* He speaks of Christ the essential Word, the Son of God the second Person in

Trinity. Now saith the Evangelist, *In the beginning was the Word.* The Word the Son of God had his existence in the beginning, that is, in the beginning of the Creation. *The Word was*, that is, when all other things had their being and beginning given them, before that the Word was; the Word had his Being and existence before that, and therefore by consequence he was from Eternity; for whatever was before all time, that must needs be from Eternity. Now the Word, the Son of God, the second Person in Trinity, was in the beginning, that is, he was in the beginning of time and the Creation; when all other things began to be, he had his Being and Existence antecedent unto this.

2. The Evangelist doth not only say, *In the beginning was the Word*, but he also saith, *The Word was with God*; there is his subsistence, he had his subsistence with the Father in the Divine Essence. The first Proposition, *In the beginning was the Word*, declares the Eternity of the Son of God, that his Being was from Eternity. The second Proposition, *And the Word was with God*, declares the manner of his Being, namely, that he had a distinct subsistence in the Divine Essence with the Father, The Word, the Son of God, the second Person in Trinity had his subsistence with the Father in the Divine Essence. This is that which is set forth by the Apostle in this expression, *Who being in the form of God*, or as it is most properly rendred, *Who existing in the form of God.* The Son of God then had his existence in the *form of God*, before he took on him the *form of a servant*, *i.e.* before he took up humane nature. And this perfectly cuts the throat of that Heresie of some of the

the Ancients, and of the *Socinians* their off-spring, who deny that the Son of God had any existence before his being born of the Virgin. The Apostle saith plainly, he had his Being and existence in the *form of God*, before he took on him the *form of a servant*.

2. As the Apostle speaks of Christ as a person before his Incarnation, so he shews what manner of person he was, he shews him to be an excellent person, yea the most excellent person: *He was*, saith he, *in the form of God, and counted it no robbery to be equal with God.* We ought to consider both these expressions a little, because this person of whom it is said, *He was in the form of God, and counted it no robbery to be equal with God*, this was the person that *humbled himself, and became obedient to the death, even the death of the cross.*

1. It is said, *He was in the form of God.* What doth that expression import? The plain meaning I take to be this, That he was truly and properly God, he was God by nature, he was not God by name only, as some have been called Gods, and have had that appellation given to them, but were not so by nature; so Magistrates are sometimes called Gods, *I have said ye are Gods, but ye shall dye like men, Psal.* 82 6. God said to *Moses, I have made thee a God to Pharaoh*: so that some have been called Gods by name and appellation, but were not so by nature; but Christ was so by nature, truly and properly God, he had the verity and truth of the Divine Essence in him. *In the beginning was the Word, and the Word was with God, and the Word was God*, that is, he was truly and properly God, as the Father was: whatever might

be said of God might be said of him: God is eternal, infinite, almighty, omniscient, now all this was Christ, because he was in the *form of God*; and whatever was proper to God was proper to him, because he was in the *form of God*. *Zanchy* observes that this expression, *the form of God*, it signifies *the Essence of God set forth with all its Attributes, the Essence of God cloathed with all its properties or perfections*. For although whatever is in God be God, and his most simple Essence really and in it self, yet in respect of us who cannot conceive of God according to the simplicity of his Essence, there is a distinction in our understanding between the Essence and the Attributes of God: so that the *form of God* (according to our understanding) notes the Essence of God with the Attributes belonging to it: so that the meaning is, Christ was in the form of God, that is, he had the verity and truth of the Divine Essence in him, and he had all the Attributes belonging to that Essence. *He was in the form of God*, that is, he was truly and properly God, he was eternal, omnipotent, omnipresent, and the like: whatsoever might be said of God may be said of Christ the Son of God, because he was in the *form of God*.

Essentia Dei suis coloribus depicta.
Essentia omnibus suis proprietatibus vestita.

2. That *he accounted it no robbery to be equal with God*. This expression notes two things.

1. That Christ knew himself to be equal with the Father, he knew that he was possessed of the same Essence, of the same Majesty, of the same Glory that the Father was, *All things that the Father hath are mine, Joh.* 16. 15. The Son injoyed all things in common with the Father, the same Essence, the same Power, the same Majesty, the same Divinity. *I and the Father are one*, Joh. 10.

10. 30. that is, one in Essence, one in Power, one in Will.

2. This also is implied, That *the Son being in the form of God, and equal with the Father*, knew he should do no wrong and injury if he retained and kept to himself the same honour that the Father did, that is, if he had always kept in the form of God only, and never emptied himself by his Incarnation and suffering. The Father abideth always in the *form of God* only, and never took upon him the *form of a servant*, it was the Son (not the Father) that was incarnate, and that took on him the *form of a servant*. Now if the Son had always kept in the *form of God*, and never took upon him the *form of a servant*, he had done no wrong or injury, he was in the same honour and dignity of God with the Father, and he might have retained the same honour and dignity that the Father did, without abasing himself by his Incarnation and suffering. *He was in the form of God*, saith the Apostle, that is, he did subsist in the Divine Essence, as the Father did; he might have continued in the form of God only, without taking on him the form of a servant, without assuming or taking to himself the humane nature; but herein his love discovered it self, That though he was in the *form of God*, and knew himself to be *equal with God*, yet he was pleased in a way of voluntary condescension to take upon him the *form of a servant*, and subject himself *to the death, even the death of the cross*. Now that so great a person as this, that had his existence and subsistence from Eternity, who was truly and properly God, possessed of the Divine Essence, and cloathed with all the Divine Attributes, who

was equal to the Father, that this person should not only strip himself, as it were, of his own glory by his Incarnation, but also expose himself to the lowest abasement by his sufferings and most ignominious death, this is that which sets forth the greatness of the love of Christ. Now there are several considerations that arise from the dignity of Christs person that serve to set forth the greatness of Christs love to us in giving himself to suffer and to dye for us, and O that we could take in these Mysteries with that reverence and solemnity of spirit, as the Majesty of them doth require.

1. Consider, it was the Word, the Son of God, the second Person in Trinity that did order and dispose the sufferings that were in his own flesh, his own humanity. Hence is that of one of the Ancients: *The Word, the Son of God, the second Person in Trinity was the dispenser and determiner of all the actions and sufferings that were in the humane nature.* It was he that ordered, disposed, and governed the Humanity to do and suffer those things that were proper to it self. The humane nature in Christ was not moved of it self to any of its actions or sufferings, but it was moved *ad nutum Verbi*, at the beck and command of the Word, that is, according to the direction of that person who assumed the humane nature: the Word, the Son of God did will and permit the Humanity to do and suffer such things as were proper to it self, it was he that governed the actions and passions of the humane nature. *Joh.* 17. 19. *For their sakes sanctifie I my self.* To sanctifie is properly the work of God, and none but God can sanctifie; Christ therefore as God sanctified himself as man, the Divine

Λόγος erat sibi ratione dispensator & arbiter humanarum actionum & passionum. Sophronius.

Divine nature in Christ sanctified and set apart the humane nature for the work of the suffering; it was the Divine nature in Christ which did primarily will the sufferings in the humane nature, which did permit the humane nature to suffer, and which did strengthen and uphold the humane nature in suffering; and all these things do greatly set forth the love of Christ.

1. It was the Divine nature in Christ which did primarily will the sufferings of the humane nature. It is true, Christ as man did will his own sufferings, Christ as man was willing to suffer and dye for us; but yet we must consider, that his humane will was influenced and governed by his Divine will; the humane will of Christ willed those things which the Divine will would have it to will: therefore it being the pleasure of the Divine will that Christ should suffer, Christ also as man wills his own sufferings by his humane will; but still it is the Divine will in Christ that is first, and the humane will in Christ is governed by the Divine will. This is very clear and apparent from our Saviours own words, *Mat.* 26. 39. *Father, if it be possible let this cup pass from me, nevertheless not as I will, but as thou wilt.* Here we see, that Christ with his humane will wills his own sufferings, *not as I will, but as thou wilt:* as if Christ had said, If thou wilt have me suffer, I will suffer, I am content to suffer, *not as I will, but as thou wilt:* his humane will was bowed to the Fathers will, the Father willing his sufferings, he wills it too. It is true, our Saviour discovered the verity and truth of humane nature in him in that averseness that was in him from death and suffering, in those words, *Father, if it be possible*

let this cup paſs from me. Though Chriſt did diſcover the verity and truth of humane nature in him by thoſe expreſſions, yet his will was not abſolutely bent and ſet againſt ſuffering, and that appears from hence, That knowing it to be his Fathers will that he ſhould ſuffer, he did readily and preſently comply with the will of his Father: but when he ſaith, *Father, if it be poſſible let this cup paſs from me*, he ſhews that the verity and truth of our nature was in him, that the inclination of nature was not to ſuffer; he ſhewed this, that humane nature, as humane nature, had no delight in ſuffering. But now ſeeing it was his Fathers will that he ſhould ſuffer, he puts off nature as it were, lays aſide the inclinations of it, and ſaith, *Not my will, but thy will be done.* His Father willing ſuffering, he wills it too, *not as I will, but as thou wilt:* as much as if he ſhould ſay, If thou wilt have me ſuffer, I am willing, I am content to ſuffer; Chriſt therefore, as man, willed his own ſufferings, but ſtill, as I ſaid at firſt, his humane will was governed by his Divine will, ſo that it was the Divine will that willed his ſufferings primarily, and the humane will was carried out by the Divine will to will them in conformity thereunto.

2. It was the Divine nature in Chriſt that did permit the humane nature to ſuffer. If the Divinity had exerted it ſelf, and put forth its power and efficacy, it could and would have prevented all ſuffering and death in the humane nature. *No man,* ſaith our Saviour, *takes my life from me, I lay it down of my ſelf*, *Joh.* 10. 18. Had not Chriſt freely and voluntarily laid down his own life, no man could have taken away his life from him.

And

And hence is it that the Ancients do often use this expression, *That in the Sufferings and Passion of Christ the Divinity in Christ aid rest*, that is, it did not put forth its virtue; for if the Divinity, which was personally united to the humane nature, had exerted its virtue, it had certainly prevented all sufferings in the Humanity; therefore the Divinity did suspend its influence, that so the humane nature might be in a capacity to suffer. The Divine nature did not put forth its strength and efficacy to restrain the sufferings of the humane nature. And this shews the love of Christ, that the Divine nature suspended its influence, that so the humane nature might be in a capacity to suffer. ἀνοχὴ. ζωτ.

3. It was the Divine nature that did strengthen and uphold the humane nature in suffering: so great was the burden of our sins, and Gods wrath that was due to us for them, that it was enough to have sunk a meer creature, if there had not been infinite and almighty power to support it. Now the Humanity of Christ, considered in it self, being but a creature, could not of it self have stood under the weight and burden of our sins and Divine wrath, therefore was it supported by the infinite and almighty power of the Deity; therefore is it said, That *Christ by the eternal Spirit offered himself without spot to God*, Heb. 9. 14. *By the eternal Spirit*, that is, Christ was supported by the power of the Deity in offering himself as a Sacrifice for our sins.

The second Consideration is this, The Word, the second Person in Trinity was united to the flesh when the flesh suffered, the union between the two natures in Christ was not dissolved, but

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it continued firm and inviolable in the time of Christs suffering. Hence is that of *Leo: The inviolable Word was not separated from his passible flesh*; therefore is it that our Saviour calls it his flesh, his body, *The bread which I will give you is my flesh, which I will give for the life of the world*, Joh. 6. 5. So in the words of the Sacrament, *This is my body which is broken for you*; the flesh that was given upon the Cross was his flesh, the flesh of the Word, his own proper flesh, not another mans, but the flesh of the Word, the flesh of him that came down from Heaven, *I am the bread that came down from heaven, and the bread which I will give is my flesh*: so likewise it is said, *This is my body*. Hence is that expression of *Athanasius: That flesh which suffered was the body of God:* not that God hath a body; but thus we must understand it, God was personally present with, personally united to that body that suffered. Another of the Ancients hath this passage: *The Lord of Glory was in that body which was crucified, which was struck through, which did suffer, that body of his being no other but the Temple of the Word, the Temple of the Son of God, it was full of the Deity. And hence was it*, saith he, *that the Sun beholding its Maker in the assumed body, withdrew its rays, and was covered with darkness.* So we read, that in the time of our Saviours Passion there was a darkness over all the earth from the sixth hour to the ninth hour. O what an astonishing Mystery is this! How great a spectacle must this needs be to the holy Angels to see the Son of God and God, that person whom they were wont to worship and adore in Heaven, personally united to that flesh which was now hanging on the Cross, and suffering in that flesh which he

Verbo inviolabili non separato à carne passibili.

Caro illa erat corpus Dei.

Dominus gloriæ erat in corpore quod crucifigebatur. Epiphan.

he had assumed. If this must needs be matter of wonder and astonishment to the Angels, well may it be to us. This is one of the things the Apostle speaks of, when he speaks of the great Mystery of Godliness, *Without controversie*, saith he, *great is the mystery of godliness, God manifested in the flesh, justified in the Spirit, seen of Angels*, seen or beheld of Angels. He appeared to the Angels, How did he appear to them? He appeared to them in such a way he never appeared before. God was seen of Angels in mans nature, he appeared to the Angels in humane nature, this was such a sight as the Angels never saw before, they never saw God in mans nature before the Son of God was incarnate; therefore the Angels were struck with admiration at the novelty and excellency of this sight, to see God made visible in flesh. And as this was matter of great admiration to the Angels to see God come down into our nature, so it ought to be to us; and certainly as it was matter of wonder to the Angels to see God incarnate, so it was matter of greater wonder to them to see God suffering and dying in the nature of man for man.

ὀφθη ἀγγέλοις, conspectus ab Angelis.

Use 1. Learn to admire the infinite love of the Father and of the Son.

1. Admire the Fathers love, that he should give so excellent a person as his own Son, his only begotten Son to suffer and to dye for us, *God so loved the world, that he gave his only begotten Son, Joh.* 3. 16. How did he give him? He gave him to be incarnate, and to become man, that was one way of his giving of him; and secondly, he gave him to suffer and dye for us, that is another way of his giving of him, *Rom.* 8. 32. *He spared*

ſpared not his own Son, but delivered him up for us all. That the Father ſhould give ſuch a Son, ſo great a Son, a Son that was equal with himſelf, as we have heard, that he ſhould give him to become man, to ſuffer and dye for man, how great was the Fathers love!

2. Learn to admire the Sons love, that he that was in the *form of God, and counted it no robbery to be equal with God*, ſhould yet come to ſuffer and dye for men, *Chriſt loved the Church, and gave himſelf for it*, *Eph.* 5. 25. The love of Chriſt in giving himſelf for us is exceeding admirable; for Chriſt, as we have heard, as he was God, willed his own ſufferings as he was man, yea he ordered and diſpoſed of his own ſufferings, and that which is more admirable, he inflicted ſufferings on himſelf for our ſakes. This is wonderful indeed! *No man*, ſaith the Apoſtle, *ever hated his own fleſh*, and yet Chriſt after a ſort might ſeem to hate his own fleſh, that is, he afflicted himſelf for our ſakes, *Iſa.* 53. 10. *It pleaſed the Lord to bruiſe him, he put him to grief*, the hand of the Father was upon Chriſt, *It pleaſed the Lord to bruiſe him, he put him to grief.* It was not only the hand of the Jews that was upon him, but the hand of the Father was upon him. Now the Father had not only a hand in Chriſts ſufferings, but Chriſt himſelf as God had a hand in his own ſufferings as he was man. *The Lord*, that is, the Father, *bruiſed him*, ſaith the Prophet, the Father *put him to grief*, the Son alſo *bruiſed himſelf, he put himſelf to grief*; for all the actions of the Trinity towards the creature are inſeparable and undivided, what one of the Perſons doth, the other doth. If the Father bruiſed the Son, and put him to grief as he

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was man, the Son also as he was God bruised himself, and put himself to grief as he was man. Now who ever was known so be cruel to himself? And yet the Son of Son, to express his love to us, after a sort was cruel to himself, he afflicted his own flesh, and put it to grief for our sakes; therefore is it said, *By his stripes we are healed.* Christ gave stripes and wounds to himself, that so we might escape stripes and wounds.

This shews us our great stupidity and dulness that we should be no more affected with this stupendious and amazing love of God. Hath Christ loved us (as we have heard) in such a manner, was Christ so excellent a person, had he his existence and subsistence with the Father from Eternity? Did he know himself to be equal with God, so that he should do no wrong or injury, if he had kept to himself the same honour always which the Father did, without abasing himself by his Incarnation and sufferings? Hath he ordered his own sufferings, willed them, permitted them, upheld his Humanity in them; was he united to his own flesh in suffering? Hath the Son of God done all this for us? O let us be ashamed at our own stupidity and dulness, that we should be no more affected with these things. That God should become man for our sakes, and being man give himself to suffer and dye for us, and we no more affected with this, O what strange stupidity is it! The holiest and the best hearts have too shallow thoughts of these things, and I for my part, who am not worthy to be numbered among the Saints, upon the slender consideration I have had of these things, cannot but wonder at my self, that I am no more affected with them. *Use 2.*

SERMON

SERMON XVIII.

Joh. 15. 13.

Greater love hath no man than this, that a man lay down his life for his friends.

3. THE third Consideration arising from the Dignity of Christs Person, to shew the greatness of his love in his sufferings is this, It was the Deity, the Divine nature in Christ that gave virtue and efficacy to the sufferings of the humane nature. It is the observation of a Judicious Divine, That it is one thing to speak of the Passion and death of Christ, as it is the property of the humane nature, and another thing to speak of the Passion and death of Christ, as by that Passion and death of his the wrath of God is pacified, the head of the Serpent broken, death destroyed, and life restored; these are the operations of the Divine power, although not without the humane nature. The humane nature could never have done this without the virtue of the Deity. Therefore we must consider, that although it was in the humane nature that Christ obeyed and kept the Law; and though it was in the humane nature that he suffered and dyed: yet it was by the power and virtue of the Deity, that these actions and sufferings of the humane nature were meritorious and satisfactory as to God, and salutary as to men, that is, that they had an influence upon our salvation. Had not Christ been God

Chemnitius

God as well as man, neither would his actions and ſufferings been ſatisfactory and meritorious with God, neither would they have brought ſalvation unto us? Who but God could have conquered death, hell, and the grave? Who but God could have wrought out redemption and ſalvation for us? Hence is it, that the Church in her triumphant Song, when ſhe declares how it was that her ſalvation was wrought out for her, ſhe attributes it wholly unto God, *Iſa.* 12. 2. *Behold, God is my ſalvation, the Lord Jehovah is my ſtrength and my ſong, he alſo is become my ſalvation.* The Church looks upon all her ſalvation to be from God in Chriſt, *God was in Chriſt reconciling the world to himſelf*, 2 *Cor.* 5. 19. It was God in Chriſt that gave the ranſon, and laid down the price for the Churches redemption, *Act.* 20. 28. *Feed the Church of God, which he hath purchaſed with his own blood.*

The fourth Particular to ſet forth the greatneſs of Chriſts love in the work of his ſufferings from the conſideration of the dignity of his perſon, That in the ſufferings of Chriſt there was the humiliation of the whole perſon of the Mediator, who was God as well as man. This is a great thing to ſet forth the love of Chriſt in his ſufferings, to conſider how great a perſon he was that humbled himſelf, *Phil.* 2. 8. *He humbled himſelf, and became obedient to the death.* Who was he that humbled himſelf? that very perſon which the Apoſtle had ſpoken of before. Now the perſon which he had ſpoken of before, was *he who was in the form of God, and counted it no robbery to be equal with God.* Now this was the perſon that humbled himſelf; as this perſon emptied himſelf

ſelf in his Incarnation; ſo the Apoſtle tells us, *He made himſelf of no reputation, he took upon him the form of a ſervant*; ſo the very ſame perſon humbled himſelf in his ſufferings, *he humbled himſelf, and became obedient to the death*. Chriſts humiliation both in his Incarnation and in his ſufferings redounds to the whole perſon of the Mediator, who is God as well as man. *Zanchy* obſerves from that, *He was in the form of God, and took upon him the form of a ſervant*, That as Chriſt is Mediator according to both natures, ſo the whole perſon, by reaſon of his taking on him the form of a ſervant, is become a ſervant. Now as the whole perſon of the Mediator, *God manifeſted in the fleſh*, is humbled in his Incarnation, humbled in his aſſumption of our nature; ſo the whole perſon of the Mediator is humbled in his ſufferings, in his *being obedient to the death, the death of the croſs*. It is true, this humiliation of the Son of God both in his Incarnation and in his ſufferings properly agrees and belongs to the humane nature; and the reaſon is, becauſe the Deity, ſimply and in it ſelf conſidered, is not capable of humiliation or abaſement; but yet we muſt know by the communion of Idioms, as they call it, that being attributed to the whole perſon, which is proper to either of the natures, the whole perſon of the Mediator is ſaid to be humbled both in his Incarnation and in his ſufferings: ſo that it was the perſon of the Son of God who humbled himſelf, taking on him the form of a ſervant, and it was the perſon of the Son of God who humbled himſelf, being *obedient to the death, even the death of the croſs*. Now it is a contemplation worthy of our moſt ſerious thoughts to conſider how in the death

death and ſufferings of Jeſus Chriſt there was the humiliation of the whole perſon, and this I ſhall endeavour to open in a few Particulars.

1. This is evident, That Chriſt as God willed his own ſufferings as man. If Chriſt had not willed his own ſufferings, no one could have brought ſufferings upon him; for *no man takes away my life*, ſaith our Saviour, *Joh.* 10. 18. *No man takes away my life*, that is, no one hath power to take it away, unleſs I firſt give it. This therefore we may take for granted, That Chriſt as God willed his own ſufferings as man. Now conſider what a condeſcenſion was this, that that perſon who was in the form of God, and was equal with God, and knew himſelf to be ſo, ſhould yet will the taking up of our nature, and alſo will his own ſufferings in that nature. This was the greateſt condeſcenſion, that he that knew the dignity of his own perſon, his equality with the Father, ſhould yet in a voluntary way will his own abaſement: that he who was equal with the Father in reſpect of his Divine nature, ſhould yet by taking on him the nature of man and office of Mediator, make himſelf inferiour to the Father; for as he was man and Mediator, ſo the Father was *greater than he*, *Joh.* 14. 28. Compare theſe two Texts together *Phil.* 2. and that of *Joh.* 14. In *Phil.* 2. it is ſaid, *He was in the form of God, and counted it no robbery to be equal with God*, and in *Joh.* 14. it is ſaid, *The Father is greater than I.* How is this to be underſtood? He that was equal with the Father in reſpect of his Divine nature, the ſame perſon becoming man and Mediator, ſo he made himſelf inferiour to the Father, and ſo the Father was greater than he.

This was the condescension and love of this great person, that he that was in an equality with the Father in respect of the Divine nature, becoming man and Mediator makes himself inferiour to him: this will appear yet farther in the next Particular.

2. Christ by taking on him the office of Mediator, became subject to the Father; therefore doth the Apostle say, 1 *Cor.* 11. 3. That *the head of Christ is God.* Christ as he is made man hath God for his head, is subject unto him, is under God as his head. Hence also is it said, *Phil.* 2. That *he became obedient to the death.* Christ taking on him the office of Mediator became obedient to his Father, and he underwent suffering and death in a way of obedience to him. Now this was the great condescension of this excellent person, who when he knew himself to be in a state of equality with the Father, would yet put himself into a state of subjection to him, and in obedience to the Fathers will expose himself to suffering and death. This is that which our Saviour himself intimates to us, *Joh.* 14. 30, 31. *Hereafter I will not talk much with you, for the Prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father, and as the Father gave me commandment, even so I do.* Satan or men had nothing to do with Christ, they had no power over his life; but Christ laid down his own life meerly in obedience to the Father, and out of his love to us. *The Prince of this world comes and finds nothing in me.* Satan had no right or power to touch Christs life, but Christ had the power to dispose of his own life as he pleased, and having freely and of his own accord taken

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on him the office of Mediator, he must be subject to the Father, and dispose of his life as he pleased, and his Father commanding him to dye, he must give up his life in obedience to him. Thus he that was the Author and Prince of life, he that gives life to all others, was content to give up his own life to be at the Fathers dispose; and this speaks the humiliation of this great person that was in a state of equality with the Father, that he would in a voluntary way of condescension make himself subject to him.

3. To set forth the humiliation of the person, how he humbled himself in the work of his Satisfaction, let us consider, that it is the person of the Divine Word, or the second Person in Trinity, subsisting in humane nature, that tenders and offers the satisfaction by the operations of the humane nature. To understand this we must consider, that the operations and passions of the humane nature in Christ are not, as the Schools call it, the *Principle that* makes the satisfaction, but they are the *Principle by* which satisfaction is made. The *Principle that*, as they call it, which makes satisfaction is the person of the Word, the second Person in Trinity which subsists in humane nature; and the ground of it is founded upon this Logical Axiom, *That actions belong to persons, or actions flow from persons.* It was therefore the person of the Word that made satisfaction for our sins. Now that a person of that infinite worth and excellency as the Son of God, the second Person in Trinity, should come to subsist in our nature, and being in our nature should be the person satisfying for our sins, this was great condescension and abasement. Thus the Son who

Non principium quod, sed principium quo.

Actiones sunt suppositorum.

was yet equal with the Father in respect of his Divine nature, by his Incarnation and sufferings doth not only make himself inferiour to the Father, but to himself also. The Son, though he was one of the persons offended, yet he comes to make the satisfaction, and considered as Mediator, as God-man, doth not only make satisfaction to the Father, but to himself, considered as God simply.

The fourth Consideration is this, That whole Christ, or the whole person of the Mediator, was the price of our Redemption, 1 *Joh.* 2. 1. *If any man sin, we have an Advocate with the Father Jesus Christ the righteous, and he is the propitiation for our sins.* It is Christ then that is the propitiation for our sins. Now Christ is the name of the person subsisting in both natures. When we speak of Christ, we understand that person who subsists in both natures, in the nature of God and in the nature of man. Christ doth not signifie one of the natures simply, but Christ is the name of the person subsisting in both natures. Now this is he who is the propitiation for our sins, that person who is God and man, he is the propitiation for our sins. *It was the person of Christ or Christ that did satisfie for our sins as the Principle making satisfaction.* To understand this we must consider that which was before hinted, That Christ is our Mediator according to both natures; he is not our Mediator as to one of his natures only, but according to both natures; and as he is Mediator according to both natures, so he gives himself for us according to both his natures. For though it were the humane nature only that suffered, yet it was the Divine nature that sanctified the sufferings

Christus est nomen personæ in duabus subsistentis naturis.

Persona Christi sive Christus satisfecit pro peccatis tanquam quod.

ings of the humane nature, and gave virtue to them; therefore is it said, *Himself bare our sins in his own body on the tree*, and *that by himself he hath purged our sins*, *Heb.* 1. 3. It is not said, By his humane nature meerly (though it is true it was the humane nature only that was capable of suffering, but it is not so expressed) but *by himself*. Christ himself is the Sacrifice for our sins, *Gal.* 2. *He loved me, and gave himself for me*: and, *Christ was once offered up*, *Heb.* 9. And that expression of the Apostle *Peter* is very emphatical, 2 *Pet.* 2. 24. *Who his own self bare our sins in his body on the tree.* Christ himself who was God-man made satisfaction for sins, and laid down the price of our Redemption, yea he himself was the price of our Redemption, *God hath redeemed the Church with his own blood.* To understand this two things are to be considered in the Satisfaction of Christ, as *Alvarez* hath observed. ὃς αὐτὸς.

1. One is that species or kind of humane actions, by which Christ did satisfie, and this proceeded from the humane nature, as the formal principle of them. Thus the Son of God obeyed, suffered, dyed in the humane nature.

2. There is another thing to be considered in Christs Satisfaction, and that is the infinite value and worth that was found in it. Now the infinite value and worth that was in the Satisfaction of Christ proceeded from the person satisfying, that is, from the Divine Word or the person of the Son of God subsisting in the humane nature: the actions and sufferings of the humane nature are the matter of his Satisfaction, but that which gives the virtue and value to them is the Divinity. Hence are those expressions of the Ancients:

Si non esset Deus non afferret remedium. Quia ille qui moritur erat Deus.

cients: *If he had not been true God he had not brought a remedy for us.* Another observes: *That therefore did the death of Christ bring salvation to the world, because the person who dyed was God.* And another hath a passage to this purpose: *Death*, saith he, *becoming as it were the death of God, hath demolished death, for the person that dyed was God and man both, the sufferings of Christ being made the sufferings of that person who was God, received their virtue from the Divinity.* As much as if he had said, By virtue of the Divine person which suffered in the humane nature, those sufferings received their virtue to save us, and to make satisfaction for our sins. This is another thing that discovers the humiliation of Christs person, That he who was God, and in his Divine nature simply considered, was the person offended, yet as God-man was pleased to become a ransom for us, 1 *Tim.* 2. 6. *He gave himself a ransom for all.* That person who gave himself a ransom for all is the Mediator, and who is the Mediator but God-man? 1 *Joh.* 1. 7. *The blood of Jesus Christ his Son cleanseth us from all sin.* There is a great Emphasis upon those words *Jesus Christ his Son.* It is the blood of that person who was no other than the Son of God and God which cleanseth us from all sin. It is a memorable speech of *Luther: He gave*, saith he, *not silver, not gold, neither was it a meer man that he gave, neither did he give all the Angels, but it was himself that he gave as the price of our Redemption, than which nothing was greater, neither had he any thing greater to give.* Consider this price aright, and we shall find it infinitely greater than the whole Creation.

5. In the sufferings of Christ we may see the humilia-

humiliation of his person from hence, namely, that in the death of Christ the glory of his Divinity seemed to be most obscured and darkened, and suffered the greatest Eclipse. What more unworthy of God than suffering and death? What more absurd and incongruous in the eye of carnal reason than a crucified God? Now herein did Christ commend the greatness of his love to us, That he permitted the glory of his Divinity, by means of his death and suffering, to be eclipsed for our sakes: That he who was the immortal God, should expose himself to suffering and death for our sakes, as if he had been no more than a passible and mortal man; for though he were really and indeed the Son of God and God, the Lord of Glory, yet by reason of his death and sufferings he was by the generality of men thought to be but as an ordinary man. This is that which the Apostle intimates, 1 *Cor.* 2. 8. *Whom none of the Princes of this world knew, for had they known it, they would not have crucified the Lord of glory.* The Apostle here speaks of Christ crucified, as the Wisdom of God, this the Princes of the world knew not. The Rabbies among the Jews, the Philosophers among the Heathen knew not this Wisdom of God, they were not acquainted with it, they little knew the Lord of Glory was in that body that was crucified, pierced, and that hung upon the Cross; they were ignorant of the Divinity of Christs person, the Son of God containing and keeping in the rays of his Divinity, and permitting his flesh, his humane nature to suffer, they thought him to be but as another man. Hence was it, that the spectators mockt him with those words, *If thou be the*

Son of God come down from the cross: they took it for granted, that he that was the Son of God and God, would not have suffered in that manner. Now this was the great, the wonderful, and stupendious humiliation of this great Person, that the Divinity in Christ hid it self and withdrew its lustre as it were in the time of Christs suffering, that so the Humanity might suffer. It is true, there were some rays of his Divinity let forth in the time of his suffering, that the veil of the Temple was rent from the top to the bottom, that the rocks clave in sunder, that the Sun was darkened, and the graves were opened and the bodies of the dead Saints arose. Such prodigious things as these were manifest tokens that the person that suffered was more than an ordinary person: therefore the Centurion and those that were with him said, *Truly this was the Son of God.* But yet these things had not such an influence upon the generality of men, but that the Cross of Christ was *to the Jews a stumbling-block, and to the Greeks foolishness*; the world hath not been able to bear the Doctrine of a crucified Saviour: and as *Luther* hath observed, There is no Doctrine of Faith that the world is so offended at as this, That whereas the wisdom and love of God hath been laid out to the uttermost in this way, namely, to save men by the death of his Son, this hath been the greatest offence to the world. Such is the pride and ignorance of men, that they cannot think of being saved by one that was crucified. But what doth the Apostle say, *The foolishness of God is wiser than men, and the weakness of God is stronger than men. Christ crucified is the power of God and the wisdom of God,*

1 Cor.

1 *Cor.* 1. 20, 24. Whatever the world thinks of it, this is the way of God and the wisdom of God to save men by the death of his own Son. And herein did the greatness of Christs love to us appear, That he who was so great a Person, would suffer the glory of his Divinity to be obscured and darkened by his death and sufferings, whenas he knew what he did and suffered for man would expose him to the disesteem of men, and minister an occasion to them to think the more contemptuously of him than ever they would have done, had he not stooped so low to do and suffer such things as he did for their sakes.

Behold, how great the price of our Redemption was: the Word, the second Person in Trinity, was united to the flesh that suffered, as we have heard. God incarnate is the price of mans Redemption, *God hath redeemed the Church with his own blood, Act.* 20. This is notably set forth by the Apostle *Peter*, *We were redeemed not with corruptible things, as gold and silver, from our vain conversation, but with the precious blood of Christ*, 1 Pet. 1. 18. *Precious blood* indeed which was the blood of that person that was God as well as man. It is well observed by *Cyril*: *It was not the blood of* Peter *or* Paul, *or some other particular Saint that was but a meer man, that we were redeemed by, but it was by the blood of Christ, God-man, whose name is Emmanuel God with us.* This should teach us to have high thoughts of the work of our Redemption, and of the price that was laid down for it. O that the work of our Redemption should cost the death of so excellent a person as the Son of God! *So great a remedy, so great salvation*, says *Luther*, *was required that Divinity it self must be incarnate*, Luther.

Use.

Tanta medicina & salus requiritur, Divinitas incarnata, & sanguis ipse Filii Dei.

incarnate, and the very blood of the Son of God must be shed for us. O let us labour to get our hearts more deeply affected with these things.

The end of the eighteenth Sermon.

SERMON XIX.

Joh. 15. 13.

Greater love hath no man than this, that a man lay down his life for his friends.

Use 2. THE second Use is this. Learn from what hath been opened, how great a sin the contempt of Christs person and of his sufferings is. If so excellent a person as the Son of God and God was the person that suffered for us, and wrought out redemption for us, how great a sin then must it be to contemn this person, and his sufferings? The Apostle joyns both these together, *Heb.* 10. 29. *Of how much sorer punishment shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant by which he was sanctified an unholy thing?* The Apostle here speaks,

1. Of the contempt of Christs person, *Who hath trodden under foot the Son of God.*

2. Of the contempt of his sufferings, *And counted the blood of the Covenant an unholy thing.* So that to be guilty of the contempt of Christs person and

and of his ſufferings, muſt needs be the moſt hainous ſin.

1. As for the contempt of Chriſts perſon, the Apoſtle calls it *a treading under foot the Son of God.* Treading upon a thing is an argument of contempt and ſcorn, we tread upon nothing but what is vile and of no eſteem; we tread upon a worm as upon a poor abject thing, a thing of no account; yea ſometimes treading upon a thing is an argument of hatred, thus we tread upon ſpiders and other venemous creatures. Now that ſo excellent a perſon as the Son of God, one and the ſame God with the Father, that he ſhould be contemned and looked upon as a vile perſon, what an indignity is this which is offered to ſo excellent a perſon? καταπατήσας.

2. The contempt of Chriſts ſufferings is ſet forth in that other expreſſion, *And hath counted the blood of the Covenant wherewith he is ſanctified an unholy thing.* We may render it thus, *Who hath counted the blood of the Covenant a common thing.* To count the blood of the Covenant, the blood of Chriſt as common blood, to count the ſufferings of Chriſt but as the ſufferings of a common ordinary man, this is great contempt. The blood of Chriſt is the blood of that perſon who is God as well as man; and therefore to reckon his ſufferings but as the ſufferings of a common ordinary man, this is great contempt. The perſon ſuffering for us was no other than the Son of God, and *God manifeſted in the fleſh*, 1 *Tim.* 3. 16. The ſufferings of this perſon therefore were not the ſufferings of a common ordinary perſon, but they were the ſufferings of him who was God-man, they were the ſufferings of the *Word made fleſh*, who κοινὸν ἡγησάμενος.

who gave his flesh for the life of the world. Therefore to contemn so great and excellent a person, and all that he suffered in love to us, must needs be the greatest sin.

But here it may be inquired, When is the person of Christ contemned, and when are his sufferings contemned?

1. Then is the person of Christ in a degree at least contemned, when we have not honourable thoughts of Christ, suitable to the dignity of his person, that is to say, when we stick in his Humanity without elevating our thoughts to his Divinity: our faith must indeed begin at the Humanity of Christ, but it must not stick or rest there, but we must climb up from the Humanity to the Divinity. When therefore we stick in the Humanity of Christ without elevating our thoughts to his Divinity, this is not to have so honourable thoughts of Christ as we ought to have, and so by consequence it is a kind of contempt of him. *Joh.* 14. 1. *Ye believe in God, believe also in me:* as much as if our Saviour should say, You all take it to be your duty to believe in God: *You believe in God*, simply considered, O but that is not enough; as you believe in God, simply considered, so you ought to believe in God inhabiting in the flesh of the Son. Consider what our Saviour saith in the ninth verse of that Chapter, *He that hath seen me hath seen the Father:* the meaning of that I take to be, He that hath seen the Son incarnate with a spiritual eye, with an eye of faith, he that hath seen the Son incarnate as he ought to see him, he hath seen the Divinity of the Father in the person of the Son, the Father and the Son have but one and

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the same common Divinity. Therefore if we see the Son aright with a spiritual eye, with an eye of faith, we shall see the Divinity of the Father in the person of the Son. Though the person of the Father is distinct from the person of the Son, yet the Divinity of the Father is not different from the Divinity of the Son: though the Father and the Son be distinct as to their persons, yet there is but one and the same common Divinity between them both, *I and the Father are one, Joh.* 10. 30. He that supposeth the Divinity or Godhead of the Father to differ from the Godhead of the Son, doth neither know the Father nor the Son. When therefore we do not elevate our thoughts to the Divinity of the Son, we do in a degree contemn Christ: when we do not look beyond the veil of his flesh, and behold that Divine person that took up that flesh, we do not give Christ that honour we ought to do.

2. Then is the person of Christ contemned, when we do not believe in Christ for salvation. *Joh.* 3. 18. *He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.* There is a great weight that lies upon that expression, *the name of the only begotten Son of God:* the reason why Unbelievers are condemned is, because so great a person, so excellent a person as *the only begotten Son of God* is revealed and offered to them in the Gospel, and they refuse to close with him. When the Son of God is propounded to men as the great object of their faith, and so great and excellent a person as this is rejected by them, this is the greatest contempt, and this is that which brings condemnation upon men.

3. Then

3. Then are the sufferings of Christ contemned, when men do not apply and betake themselves to the virtue of Christs sufferings to obtain salvation by them: *Behold the Lamb of God that taketh away the sins of the world*, Joh. 1. 29. *Him hath God ordained to be a propitiation through faith in his blood*, *Rom.* 3. 25. The sufferings of Christ were the great propitiatory Sacrifice, the only means to reconcile us to God. Now when men hearken to the sufferings of Christ, as a story meerly, they can hear it discoursed of and repeated again and again, that there was such a person that did and suffered such things, but they do not look upon themselves as concerned, they see no need of the merit and virtue of Christs suffering, neither do they apply themselves to the sufferings and death of Christ, that they may receive atonement by it, this is to make the *blood of the Covenant a common thing*, as the Apostles expression is in the fore-mentioned place. It is as if so be men accounted the blood of Christ but as common blood, and his sufferings no more than the sufferings of an ordinary man. A like phrase the Apostle hath, when he speaks of some that come unworthily to the Lords Table, he saith, *They do not discern the Lords body*, 1 Cor. 11. 29. *Not to discern the Lords body*, is not to make a difference between the sacramental bread and common ordinary bread, not to see the Lords body represented to us in and by that bread. *Not to discern the Lords body*, is, not to owne and acknowledge the preciousness of that body, that is, not to be able to distinguish this body from another body, not to see an excellency in it. In like manner to account the blood of Christ, *the blood*

blood of the Covenant a common thing, is, not to see the preciousness of this blood, not to have a high esteem of it, and not to apply our selves for salvation to it. They that do not see the infinite worth and preciousness of the sufferings of Christ, that do not apply themselves to the death and sufferings of Christ, so as to extract salvation from them, they contemn the sufferings of Christ. Our Saviour himself saith expressly, *Joh.* 6. 53. *Except ye eat the flesh, and drink the blood of the Son of man, you have no life in you.* Let us not think that it is an indifferent thing, a matter of small moment, whether we understand the worth of Christs sufferings, and apply our selves to them yea or no. Our Saviour tells us plainly our salvation depends upon it, *Except ye eat the flesh, and drink the blood of the Son of man, ye have no life in you.* That is, unless ye have skill to make use of my sufferings, and to apply your selves to the virtue of them, *ye have no life in you*, that is, you have not the life of Justification nor sanctification in you here in this world, neither shall you have the life of Glory hereafter: therefore it is not an indifferent thing whether we be acquainted with the virtue of Christs sufferings, without this we have no life in us. Let us therefore take heed how we have slight thoughts of the sufferings of Christ; this is to slight them, when we do not study the virtue of these sufferings, when we do not see our need of them, and do not apply our selves to them, that we may be saved by them.

4. Then are the sufferings of Christ contemned, when we come unworthily to the Lords Table. The Sacrament of the Supper, it is the Sacra-

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ment of the body and blood of Christ; when therefore we rush upon the Sacrament in a rude manner, we do in an eminent way contemn the sufferings of Christ. The Supper of the Lord is called *a shewing forth the Lords death*, 1 Cor. 11. 26. *As often as ye eat this bread and drink this cup, ye do shew the Lords death till he come.* This phrase of *shewing forth the Lords death* implies three things in it.

1. It implies the inward assent of the mind, that we do indeed with our hearts and minds believe, that Christ did dye, and suffer such things for us, as we read of in the Gospel.

καταγγέλετε. 2. This phrase of *shewing forth the Lords death* implies the profession and confession of our faith before the world, that we owne it and profess it before the world, that we believe such and such things concerning Christ.

3. It implies our faith in or our reliance upon the death and sufferings of Christ for salvation, that is our expectation of salvation by the death of Christ, and by that means only. All this I take to be implied in this phrase of shewing forth the death of Christ: the Sacrament therefore being a shewing forth of Christs death, when we come to the Sacrament, we have to do with the death and sufferings of Christ in a peculiar manner; if therefore we rush upon that Ordinance in a rude or unworthy manner, we must of necessity contemn the sufferings of Christ, because the Sacrament is the special and peculiar Ordinance that is appointed to represent to us the death and sufferings of the Lord Jesus: and that this is one way of contemning Christs sufferings, the Apostle is exceeding clear and plain, 1 *Cor.* 11. 27. *Whosoever*

ever ſhall eat and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord. As much as if he ſhould ſay, Every unworthy Communicant, every unworthy receiver at the Lords Table is guilty of no ſmall ſin, he is guilty of the very body and blood of Chriſt, that is, he is as one that hath imbrued his hands in Chriſts blood, *he is guilty of the body and blood of the Lord.* The Ancients expound it to this ſenſe: Every unworthy receiver and Communicant that comes in a rude manner to the Lords Supper, is like *Judas* that betrayed Chriſt, like the Jews that buffeted and ſpit upon him, like to *Pilate* that condemned him, and like the Souldiers that crucified him; theſe dealt unworthily with the body of Chriſt, and ſo doth every unworthy Communicant deal unworthily with the body of Chriſt. The others indeed abuſed and dealt unworthily with his natural body, but every unworthy Communicant deals unworthily with his ſacramental body: and the ſin of the one is ſo much the greater than the ſin of the other, becauſe many of them that had a hand in the crucifixion of the body of our Saviour, looked upon him as an ordinary man, they did not look upon him as the Son of God. Hence doth the Apoſtle ſay, *If they had known it, they would not have crucified the Lord of glory*, 1 Cor. 2. 8. But now rude Chriſtians who ruſh irreverently upon this Ordinance, do profeſs they believe him to be the Son of God, the Saviour of the world, and yet offer indignity to him. They therefore that come unworthily to the Lords Table, do in an eminent manner contemn the ſufferings of Chriſt. But here it may be uſeful for us to inquire, What is it to come unworthily? Who

are they that come unworthily? *Whosoever shall eat this bread, and drink this cup of the Lord unworthily*, 1 *Cor.* 11. 29. The Greek word, as *Peter Martyr* observes, signifies in this place as much as *indecently*, not *congruously*, not in that fit manner as he ought to do: *he eats and drinks unworthily* that comes in an indecent manner, without due preparation to this Ordinance.

ἀναξίως. *Indecenter, parùm congruè, minùs apposité.*

I shall more particularly shew what this unworthy receiving is in two or three things.

1. Then do we come unworthily to the Sacrament, when we have not a due reverence of those great and sublime Mysteries that are set before us in the Sacrament, *Whoever shall drink this cup of the Lord*, saith the Apostle: this Cup of the Lord, here is an accent, that it is the Lords bread, the Lords cup; the bread that we partake of in the Sacrament is the *Lords bread*, and the cup that we drink of in the Sacrament is the *Lords cup*.

Some may say, so is all our bread; the bread that we live upon daily, is the Lords bread, and the cup we drink of daily is the Lords cup, it is he *that spreads our tables for us, and causeth our cups to run over*.

But we must consider, that the bread here spoken of, the sacramental Bread and the sacramental Cup, are called the *Lords bread* and the *Lords cup* in a peculiar manner: it is that bread that is instituted to signifie and represent the *Lords body*, and it is that cup that is instituted to represent the *Lords blood*; therefore when we look upon the sacramental bread as common ordinary bread, when we drink of the sacramental wine as common ordinary wine, this is a prophanation of this Ordinance. We ought to be sensible of

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the Myſtery that is in this Ordinance, namely, that the Lords body and his blood are repreſented to us by the outward ſigns. The ancient Church were wont to call the Myſteries repreſented to us in the Sacrament *tremendous Myſteries*. O here are tremendous Myſteries indeed, if we rightly conſider what they are that are ſet before us in the Sacrament: to ſee the incorporeal God aſſuming a humane body, to ſee God perſonally inhabit in that fleſh that ſuffered, and offering that very body of his in which he was crucified, dyed, roſe again and aſcended into Heaven to be the food of our ſouls, theſe are wonderful Myſteries indeed: and yet theſe are the Myſteries that are repreſented to us in the Sacrament; in the Sacrament we ſee the Son of God and God to have aſſumed a part of our fleſh, and then offering himſelf up in that fleſh a Sacrifice for our ſins: and as we ſee the Son of God firſt giving himſelf for us upon the Croſs, ſo in the Sacrament we ſee him giving himſelf to us. Here lyes the myſtery of the Sacrament: In the Sacrament we do not only ſee Chriſt giving himſelf for us, but we alſo ſee him giving himſelf to us; for theſe are no vain words, *This is my body which was broken for you*, ſetting aſide thoſe groſs conceits of the Papiſts, That the bread is tranſubſtantiated into the body of Chriſt, and that Chriſt is corporally preſent under the outward form of the Elements (I ſay, ſetting aſide their groſs conceits) there is certainly a real, though ſpiritual preſence of Chriſt to every believing ſoul in the Sacrament. The humane nature of Chriſt indeed is really preſent in Heaven; therefore is it ſaid, *Whom the heavens muſt contain till the time of the reſtitu-*

μυστήρια.

restitution of all things, Act. 3. Yet the virtue of Christs body and blood is still really communicated to every believing soul; yea not only so, saith Calvin, *Not only the virtue of his Death and Resurrection, but that very body that dyed and rose again,* this is offered to us in the Sacrament: these are great Mysteries indeed. Now not to have a due reverence to such great and sublime Mysteries as these are, to come to these as if they were common and ordinary things, or to come to them with a common and slight spirit, this is to come unworthily.

Corpus ipsum in quo passus est & resurrexit.

2. Then do we come unworthily to the Sacrament, when we live in the practice of any gross sin, or retain the love of any sin. We profess by our coming to the Sacrament, that we believe that Christ dyed for such and such sins, and yet we love these sins, or continue in the practice of those sins that cost Christ his life; this is to offer the greatest indignity to the Son of God. This is as if a Traitor should come to sit at Table with the King to dine or sup with him, and yet never repent of his treason, but retain a traiterous mind and intention in his heart all the while. When a man sits at the same table to eat and drink with another, it is a sign of friendship; no one would willingly admit another to his table, but whom he accounts to be his friend. When we come to the Lords Table, we profess the highest friendship to Christ: now when we profess the highest friendship to Christ, and yet retain that in our love and practice that is most directly contrary to the honour and glory of Christ, this is the greatest indignity that can be. This is that the Apostle calls, *the crucifying the Son of God afresh,*

afresh, and putting him to an open shame, Heb. 6. 6. What is this but crucifying Christ afresh, and making Christ as contemptuous as possibly we can, whenas we profess to expect salvation by the death and sufferings of Christ, and yet in the mean time love, harbour, entertain, and practise those very things we say we believe Christ dyed for? Certainly every loose Christian that makes a profession of Christ, and yet lives in gross open sins, makes a plain mock of Christ and his sufferings; for he professeth that he believes he shall be pardoned by the sufferings and death of Christ, and yet he continues in the love and practice of those sins; as if so be the end of Christs death were, that men might continue in their sins, and not be delivered from them.

3. Then do men come unworthily to the Sacrament, when they come without examining themselves. *Let a man examine himself, and so let him eat of that bread, and drink of that cup*, 1 *Cor.* 11. 28. It is observable, the Apostle opposeth this examining a mans self to his eating unworthily. In the former verse he had said, *He that eats this bread, and drinks this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord*; now he adds, *But let a man examine himself*: so then, if a man do not examine himself, then he eats unworthily.

But it may be said, What ought a man to examine himself about? *Object.*

Concerning two things. *Answ.*

1. Concerning his state.

2. Concerning the present frame and disposition of his heart.

1. A man ought to examine himself concer-

ning his ſtate, whether he be in Chriſt, whether he have a right to ſuch an Ordinance, 2 *Cor.* 13. 5. *Examine your ſelves, whether ye be in the faith: prove your own ſelves. Know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be reprobates.* We muſt examine our ſelves concerning our fundamental eſtate, whether that be good yea or no, to examine what ſtanding we have in Chriſt.

2. We ought to examine our ſelves concerning the frame and diſpoſition of our ſouls, whether we be in a fit frame to partake of ſuch an Ordinance. We ought to examine our ſelves, whether our hearts be ſtrongly bent and inclined to any ſin, whether we be under the power of any ſin, this is the examination of our repentance. We ought to examine what the frame of our hearts is God-ward, whether the bent of our hearts be towards God, and the ways of God, this is the examining of our other graces. Now when we ruſh upon the Sacrament without reflexion and examination of our ſpiritual ſtate, this is unworthy coming. And here let us obſerve, That the children of God themſelves may in a degree come in an unworthy manner: for there are ſeveral degrees of unworthy receiving; They that have ſlight and contemptuous thoughts of this Ordinance, they that live in groſs and ſcandalous ſins, they are guilty of unworthy receiving in the higheſt degree. But then they that have true grace, and do not retain in their hearts the love of any ſin; yet if they are remiſs in ſearching into their hearts to find out their ſecret corruptions, and to judge themſelves for them, they come unworthily in a leſſer degree, and God may correct his own children for their ſpiritual remiſneſs

remiſſneſs in this kind. The Apoſtle tells us, *For this cauſe many were ſickly and weak, and many were fallen aſleep*, 1 *Cor.* 11. 30. that is, for coming to the Sacrament without due preparation. Others who groſly profane this Ordinance, that come to this Ordinance, and live in groſs ſins, and continue to live and dye in them, God puniſheth them otherwiſe, he puniſheth them with eternal condemnation: *He that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf*, or *judgment* to himſelf, as the word may be rendred. The godly themſelves coming in a rude and careleſs manner to this Ordinance, may and oftentimes do bring the judgment of temporal chaſtiſement upon themſelves for not coming in a right manner to ſo great an Ordinance. But ſuch as are profane, who come to this Ordinance, and yet live in ſin, they eat to themſelves the judgment of eternal condemnation. Now to return unto what we firſt propounded, to come unworthily to the Sacrament, is one way of contemning Chriſts ſufferings.

And if it be asked, What is the reaſon of it, why is the unworthy receiving of the Sacrament a contemning of Chriſts ſufferings? I anſwer,

1. Becauſe the Sacrament is a plain revelation and exhibition of Chriſt crucified, *This is my body which was broken for you.* That very body of Chriſt in which he ſuffered, dyed, roſe again, is offered to us in the Sacrament to be looked upon by faith. The Sacrament is, as the Ancients call it, *a viſible Word.* The Sacrament declares by viſible ſigns and repreſentations that which the Word doth in another way. Now as it is a great ſin to contemn Chriſt when he is made known to us in the way of *Verbum viſibile.*

the Word, so it is a great sin to contemn Christ when he is revealed to us by his own signs and symbols which are of his own institution, instituted on purpose by himself to make himself known to us.

2. The Sacrament is appointed to confirm our union and communion with Christ: *The bread which we break, is it not the communion of the body of Christ? The cup of blessing which we bless is it not the communion of the blood of Christ?* 1 Cor. 10. The ancient Church called the Sacrament of the Lords Supper, *the Sacrament of Union*, because it is that special Ordinance by which our union and communion with Christ is strengthened and confirmed. And our Saviour in effect tells us as much, when he saith, *He that eateth my flesh and drinketh my blood, dwelleth in me and I in him*, Joh. 6. 56. When we eat Christs flesh and drink his blood, Christ dwells in us and we in him. Now when we profess the neareſt union and communion with the person of Christ, and with the death and sufferings of Christ, and we slight both his person and his sufferings, this must needs be a great sin.

Sacramentum unionis.

Thus have we heard now how Christ and his sufferings may be contemned, there is another thing that may be added, and that is,

5. That Apostates, such as fall from, deny and renounce the faith of Christ they once professed, they do in an eminent manner pour contempt upon the sufferings of Christ. Of these the Apostle speaks in a peculiar manner, *Heb.* 10. and of these he saith, That *they account the blood of the Covenant by which they are sanctified, an unholy thing.* He that apostatizes from the Christian

ſtian Profeſſion, what doth he do but make a mock of Chriſt and his ſufferings, as if all that he had formerly profeſſed concerning Chriſt and his ſufferings were but a meer fable. Now it concerns us greatly to ſee that we be not found in the number of ſuch who are contemners of Chriſts perſon or of his ſufferings; and the reaſon is, becauſe great puniſhment is denounced on ſuch, *Heb.* 10. 29. *Of how much ſorer puniſhment ſhall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant wherewith he was ſanctified an unholy thing, and hath done deſpite unto the Spirit of grace.* There is a ſorer puniſhment ſhall be inflicted upon ſuch who deſpiſe the perſon of Chriſt, and contemn his ſufferings; and I verily believe this is one main cauſe of the Judgments which God hath already executed, and will yet further execute upon the unthankful world, becauſe his Son hath been revealed to the world in this laſt Century of years more than in former Ages, by that clear and great light that hath broken forth; and yet men make no reckoning of Chriſt and of his grace, but are grown worſe and worſe, more profane and atheiſtical under the light of the Goſpel that hath ſhone upon them. As Idolatry was the great ſin that God did avenge under the Old Teſtament upon the Jews, that were then his profeſſing people: ſo the contempt of the Goſpel wherein there hath been a plain and manifeſt revelation of the Son of God, and of that grace and ſalvation which is brought by his death and ſufferings, ſeems to be the great ſin that God is avenging upon profeſſing Chriſtians.

The end of the nineteenth Sermon.

SERMON

SERMON XX.

Joh. 15. 13.

Greater love hath no man than this, that a man lay down his life for his friends.

Consid. 7. I Proceed now to another Consideration to shew the greatness of Christs Love in his Sufferings. The love of Christ in his sufferings appears in this, That the Son of God, so great a person, should suffer such things as he did suffer for us. The love of Christ doth not only appear from the consideration of the excellency of the person suffering, but also from the consideration of the things themselves that he suffered for us: that so great a person should suffer so much shame, such reproach, such indignity as he did for us, this is that which commends Christs love to us. *Heb.* 12. 2. *He endured the cross and despised the shame.* Isa. 50. 6. *I gave my back to the smiters, and my cheeks to them that plucked off the hair, I hid not my face from shame and spitting.* That the Son of God should suffer such things for us poor men, that he should suffer such pains and torments in soul and body for us, this commends his love to us. The sufferings of Christ did far exceed the sufferings of any other man; yea, if the sufferings of all men were put together, they are not to be compared with the sufferings of Christ; and the reason is, because Christ did suffer the very pains of Hell for us, as we have heard. Christ did not only

only ſuffer from men, but he ſuffered from the hands of his Father, it pleaſed the Father to *bruiſe him, he put him to grief, Iſa.* 53. Chriſt did not only ſuffer in his body, but he ſuffered in his ſoul, yea his ſoul-ſufferings were the greateſt ſufferings, there it was that he ſuffered dereliction, there it was that he ſuffered the ſenſe of Gods wrath, no ſorrows were ever like to Chriſts ſorrows, and yet theſe ſorrows Chriſt did voluntarily and electively undergo for our ſakes. Our Saviour knew before-hand what his ſufferings were like to be, and yet he freely underwent them. Chriſt did not ruſh upon his ſufferings unawares, but he knew what his ſufferings would be, and yet he was content to undergo them for our ſakes, *Luk.* 12. 50. *I have a baptiſm to be baptized with*, he ſpeaks of the Baptiſm of his ſufferings. The Lord Jeſus knew that he was to undergo ſuch ſore and grievous ſufferings, and yet he voluntarily underwent them, he did not ruſh ignorantly upon them, but he knew before-hand what he was to ſuffer, and yet he choſe voluntarily to ſuffer that which he knew would be ſo bitter and grievous to him. It is a great alleviation of a mans ſufferings, not to know what he hath to ſuffer; the contemplation of a mans ſufferings before-hand is ſometimes almoſt as great a ſuffering as the ſuffering it ſelf that he is to undergo: but yet the Son of God had the contemplation and foreſight in his mind of the ſufferings that he was to undergo for us, yet he was content notwithſtanding to undergo them. *Mat.* 16. 21. *From that time forth began Jeſus to ſhew to his Diſciples how he muſt go to Jeruſalem, and ſuffer many things of the Elders and chief Prieſts and Scribes,*

Scribes, and be killed and be raised again the third day. Our Saviour was not ignorant of his own sufferings, but had a perfect contemplation of them in his mind before-hand, he knew how great and bitter and sore they would be, and yet he was content to undergo them for our sakes.

Consid. 8. The love of Christ in his sufferings appears in this, That so great a person should give himself to suffer such things to expiate so vile a thing as sin, which yet he hated so much, and had power to punish; that the life of the best person should go to expiate the worst thing, this is admirable. Sin is the worst of evils, the vilest thing in the world. Now that the life of the most excellent person, the life of the Son of God should be given to expiate so vile a thing as sin, this is admirable indeed, *The Lord hath caused to meet on him the iniquity or perverseness of us all, Isa.* 53. Sin is the perverseness of the creature, it is the crookedness or depravation of a mans actions; sin is a defection or turning aside from a right path, and yet the Son of God gave himself to expiate so vile a thing as sin is. It is a speech of *Luther: He gave so inestimable a price for our sins, for a thing so vile, so despicable, so worthy to be hated.* What more abominable, what more odious in the sight of God than sin? and yet the Son of God gave himself to expiate our sins. Sin is most hateful to Christ, *Heb.* 1. 9. *Thou hast loved righteousness, and hated iniquity*, it is spoken of Christ; and yet though Christ hated sin so much, he gave himself for our sins, *Gal.* 1. 4. *Who gave himself for our sins:* and as Christ hated sin, so had he power to punish and to be avenged for it; and yet rather than we should undergo the punishment that was

Dedit tam inestimabile pretium pro tam despicta odio; dignissima re. Luther.

was due to us, he himself who had power to inflict the punishment, and might justly have done it, was content to suffer the punishment for us. Well may we cry out with *Luther*, O the condescension and love of God towards man! God was the person offended, and yet God came to suffer the punishment that man deserved.

The love of Christ in his sufferings appears in this, That Christ had all the Elect before him at once, and suffered for all the Elect. It was not for one or a few of the Elect only that he suffered, or for some or a few of their sins that he suffered, but it was for all the sins of all the Elect, *Eph.* 5. 25. *Husbands love your wives as Christ loved the Church, and gave himself for it.* It was the Church that Christ gave himself for, Christ knew all his sheep by name, and he laid down his life for his sheep. *Paul* could say, *He hath loved me, and given himself for me*, and every true Believer may say, *He hath loved me, and given himself for me.* Why, now what an infinite Sea and Ocean of love must there needs be in the heart of Christ, when as Christ out of the greatness of his love gave himself as a Sacrifice to expiate the guilt of all the sins of all the Elect that ever had been committed, or should be committed to the end of the world. This is set forth by the Apostle, 1 *Joh.* 2. 2. *He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world,* that is, Christ is not only the propitiation for our sins, who do now live and believe on him, but he is also the propitiation for the sins of all others who shall live after us, and believe on him even to the end of the world. The virtue of Christs death, and the efficacy of his sufferings *Consid.* 9.

extends

extends to the Elect of all Ages.

Consid. 10. The love of Christ in his sufferings appears in this, That Christ by his death and sufferings hath delivered us from that which was the greatest matter of fear to us. The great thing which all the sons of men have feared hath been death, and the consequence of death. The great thing threatned for sin, was death, *In the day that thou eatest thou shalt dye the death.* Death was the great punishment threatned for sin: hence it comes to pass, that all mankind ever since the Fall have been under a slavish fear of death and the consequence of death. The great things which we do naturally dread are death, and what follows death, Hell and the wrath of God. Now Christ by laying down his life hath taken away the fear of death and the consequences of death. This is fully expressed by the Apostle, *Heb.* 2. 14. *That through death he might destroy him that had the power of death, and deliver them who through fear of death were all their life-time subject to bondage.* There are two things which the Apostle intimates are the great things that do keep men in bondage all their days: the one is the fear of death; and the other is the power that the Devil had over men, *That he might destroy him that had the power of death, that is, the Devil.* The Devil hath not the power of death simply and absolutely; but he is said to have the power of death, as he is the Executioner of Gods wrath, and drags men to the torments of Hell. Now Christ by his death delivers us from both these, he delivers us from the fear of death, and from the power of the Devil. 1. Christ by death delivers us from death, the strength and venom of death is spent in the death

death of Christ, Christ underwent death as it was the Curse that was denounced upon us for sin. Now death is no more a part of the Curse to a Believer, because Christ hath undergone it as a curse for us. 2. Christ hath also undergone the pains and torments of Hell, as formerly hath been shewed, and therefore he hath enervated, ἵνα καταργήσῃ made void, or frustrated the power of the Devil, as the word signifies. Christ by his death hath taken away Satans power. The Devil after a sort, as he was the Executioner of Gods wrath, might be said to have the power of death, that is, of eternal death, after a sort, and in a sense he hath power over those torments which the damned feel. But now Christ having born those pains and torments for his people, the Devil hath nothing to do with them, he hath no power over them. Could we contemplate death as we ought to do in the death of Christ, we might see death to have lost all its strength, all its venom in the death of Christ. It is the observation of *Luther*: *Could we believe so firmly as we ought to do that Christ dyed for our sins, and rose again for our justification, there would remain nothing of fear or terrour in us*; *for*, saith he, *the death of Christ is a certain Sacrament or pledge which certifies us, that our death is nothing at all.* For if death hath executed all its power and strength upon Christ; if death hath poured out all its venom and malignity upon Christ, then there is nothing that remains in death to hurt us. Death had nothing at all to do with Christ, but only as he put himself under the power of death for our sakes. Now the Son of God who was above death, freely subjecting himself to death for our sakes, and death having done

done all that it could against Christ, it hath nothing more to do against a poor Believer. It is true, Believers dye still, but yet their death is not part of the Curse, the death of the Saints is only a passage unto life, and it is that which prepares the way for a more blessed Resurrection. Whatever was truly formidable or terrible in death is taken away by the death of Christ. That which was most formidable in death was this, that it was a part of the Curse, that it was the effect of Divine wrath. Now Christ having suffered the whole of Gods wrath for us, death is not inflicted upon Believers as the effect of Gods wrath, nay it is so far from being sent to a Believer in wrath, that it is sent in mercy to him, and death is an introduction unto a Believers happiness. *All things are yours, things present, things to come, life is yours, and death is yours,* 1 Cor. 3. 21, 22. *Blessed are the dead that dye in the Lord, Rev.* 14. Death is an introduction to the Saints unto their perfect and compleat happiness: the Saints happiness is inchoate and begun in this life, when they are first brought into the Kingdom of Grace, and their happiness is compleat and consummate in the next life, when they are by death ushered into the Kingdom of Glory.

Consid. 11. The love of Christ in his sufferings appears in this, That he came into our nature, and became man on purpose that he might suffer for us. One of the principal ends of the Incarnation of the Son of God was, that he might suffer and dye for men. This is intimated by the Apostle, *Heb.* 2. 14. *For as much as the children are made partakers of flesh and blood, he also himself took part of the*

the ſame, that through death he might deſtroy him that had the power of death, that is the devil. It is as much as if he had ſaid, Had he not partaken of our nature, he could not have ſuffered for us; as he was the Son of God, and poſſeſſed of the Divine nature, ſo he was not capable of ſuffering; but therefore did he take on him our nature, and became the Son of man, that he might be in a capacity to ſuffer for men. O what overcoming love was this! that the Son of God did therefore take upon him our nature, that he might be in a capacity to ſuffer for men: had he always abode in the form of God only, it had not been poſſible for him to ſuffer; but therefore would he take upon him part of our paſſible and mortal fleſh, that ſo he might be in a capacity to ſuffer and dye for us.

The love of Chriſt in his ſuffering may be ſeen in this, Becauſe ſo great benefits accrue and come to us by the ſufferings of Chriſt. Chriſt by the merit of his ſufferings hath purchaſed and procured the greateſt bleſſings for us. To inſtance in a few briefly. *Conſid.* 12.

1. Chriſt by his ſufferings hath purchaſed for us the forgiveneſs of ſins, *Eph.* 1. 14. *In whom we have redemption through his blood, even the forgiveneſs of ſins.*

2. Chriſt by his ſufferings hath purchaſed for us peace and reconciliation with God, *Eph.* 2. 16. *That he might reconcile us to God by the croſs.* Col. 1. 21. *You that were ſometimes alienated and enemies in your minds by wicked works, yet now hath he reconciled in the body of his fleſh through death.*

3. Eternal life it ſelf is the purchaſe of Chriſts ſufferings, *Rom.* 6. *ult. The wages of ſin is death,*

but the gift of God is eternal life through Jesus Christ our Lord, that is, through the merit of Jesus Christ our Lord; so that eternal life is the merit of Christs death. We have another clear Text to confirm this, *Heb.* 9. 15. *For this cause he is the Mediator of the new Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance.* The eternal inheritance, the inheritance which all the Elect are brought unto in Heaven, is purchased by the death of Christ; for so the Apostle expresseth it, *That by means of death those that are called might have the promise of eternal inheritance.* Hence is it, that Heaven is called a purchased possession, *Eph.* 1. 14. *Until the redemption of the purchased possession*, the Glory of Heaven is called a purchased possession. Now in every purchase there must be a price, there can be no purchase without a price: the price therefore that was laid down for us, that we might obtain eternal life, was the price of Christs blood, the death of Christ, as appears from the former Scriptures.

4. The Spirit of God, and all that grace whereby we are inabled to believe and obey; and in general, whatever blessings are comprehended in the Covenant of Grace, these are all the purchase of the death of Christ. This is apparent from those words of our Saviour in the institution of the Supper, *This cup is the new Testament in my blood*: as much as if he should say, All the mercies, all the blessings of the new Covenant are the purchase of my blood, and the Covenant it self is ratified and confirmed by my blood. Now in the Covenant of Grace there are many great things

things promiſed in it: the Lord promiſeth to forgive the ſins of his people, he promiſeth that he will *put his Law in their minds, and write it in their hearts*; he promiſeth that he will give his Spirit to them, and the like: all theſe bleſſings are purchaſed and procured by the death of Chriſt; great therefore muſt the love of Chriſt be in giving himſelf to ſuffer and dye for his people, ſince by the death of Chriſt ſuch great and admirable priviledges are purchaſed for them. The Covenant of Grace is the greateſt Charter of all our ſpiritual Priviledges; whatever Priviledges belong to a Believer, they are contained within the compaſs of the Covenant. Now the Covenant it ſelf is founded in the blood of the Mediator of the Covenant. How precious then is that blood that purchaſed ſuch great things for us? And how great was the love of Chriſt that ſhed his blood to obtain ſuch things for us?

Uſe. If the love of Chriſt be ſo great in his ſufferings, let us be exhorted from hence to meditate much on the ſufferings of Chriſt. O it were well for us, if we could take many a turn at the Croſs of Chriſt, and by the eye of faith ſee and behold what it was that the Son of God ſuffered in our nature for us. There may we ſee him ſuffering dereliction, undergoing the deprivation of the ſenſe and comfort of Gods love: there may we ſee him bear the whole Curſe, ſuffering the wrath of God, yea the very pains and torments of Hell for us. We ought to contemplate theſe things, and by faith to realize the ſufferings of Chriſt, and the greatneſs of his love to us in his ſufferings. We ought not to look upon the ſufferings of Chriſt as a ſtory, but to ſee what he ſuffered was

for our sakes and out of love to us, and the desire of our salvation. Now the more we meditate upon the sufferings of Christ, there are two things that will follow thereupon.

1. The more we meditate upon the sufferings of Christ, the more shall we understand what those heights and depths, and lengths and breadths of the love of Christ are, which the Apostle speaks of. The Apostle speaks of infinite dimensions in the love of Christ; and the more we study the sufferings of Christ, the more shall we see what those heights and depths, and lengths and breadths of Christs love are. O what immense love was this, that the Son of God should come from Heaven to Earth to suffer and dye for men! God might have glorified himself, although man had never been saved. A manifest proof of this we have in the Angels; the Angels that fell were never recovered out of their sin and misery, and yet God is glorified upon them; and if fallen man had never been recovered, God might have glorified himself upon men in their condemnation and destruction, as he is now glorifying himself upon the fallen Angels. Now this was the abundant love of God to man, that God did not only will mans salvation, but that so great a person as the Son of God and God, should come from Heaven to Earth to save and dye for man. O let us stand and wonder at this love: the more we soak our hearts in the meditation of these things, that the Son of God and God should come into the nature of man for this very end, to suffer such things for man, that man might be saved, the more shall we be taken up in the admiration of this love.

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2. The more we meditate on Christs sufferings, and of the end which Christ had in his sufferings, that he suffered such and such things for us, the more shall we be confirmed in the belief and assurance of our own salvation. Christ did not suffer in vain, he did not shed his blood in vain. If Christ did indeed suffer the pains of Hell, that is a certain sign that God hath no mind that such as believe in Christ shall suffer those pains. The sufferings of Christ are a clear miroir to shew us what we are delivered from. What Christ hath suffered we shall not suffer, for God will not punish sin twice. If God hath inflicted the full punishment of our sins upon the person of our Head, he will not lay the punishment of sin upon us too. God indeed may correct his children in a way of fatherly discipline, but he will not lay the punishment of sin upon them in a way of vindictive Justice: and the reason is, because God hath already punished their sins in the person of their Head: Christ their Head and Surety hath born the full punishment of their sins for them. This is the force of the Apostles argument, *Rom.* 8. 33, 34. *Who shall lay any thing to the charge of Gods elect? It is God that justifieth: Who is he that condemneth? It is Christ that dyed.* As much as if he had said, If Christ hath dyed, we shall not dye: if we be Believers, *who shall condemn? It is Christ that dyed*, that is, if Christ hath dyed, we shall not dye eternally; if the Law hath had its full power and strength upon Christ, if the Law hath put Christ to death, if it hath executed the Curse upon Christ to the uttermost, then it hath no more to execute upon a Believer as a part of the Curse; for *Christ hath redeemed us from the curse of*

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the Law, being made a curse for us, Gal. 3. 13. Therefore the consideration of what Christ hath suffered for us may be as food to our faith. Hath Christ indeed suffered such things, as we have heard of in the Doctrine of Satisfaction, then we shall never suffer them. Hath Christ suffered dereliction, hath he been forsaken of God, and that as our Surety, then will God never forsake us for ever. God may hide his face from us for a moment, but he will not forsake us for ever. Hath Christ born the wrath of God, then shall we never bear it. O when-ever the sense of guilt and the fear of Gods wrath oppress our consciences, and lye heavy upon us, the best course we can take is to dip our consciences in the wounds and blood of Christ, as *Luther*'s expression is; and the realizing by faith what Christ hath suffered, will be the best balm to cure a wounded conscience: for if the sufferings of Christ were real, then first there is real satisfaction made; and if there was real satisfaction made, then is God really pacified and really atoned; and if God be really satisfied, why then should we doubt and call in question his love any more? Only our great concernment is, to secure our part in Christ, and to secure our interest in his sufferings; till Christ himself be ours, we can lay no claim to the benefits of his sufferings, 1 *Joh.* 5. 12. *He that hath the Son hath life.* We must first have the Son himself, before we can have life by the Son. Our first work therefore is to make sure our interest in the Son himself.

Let me now in a few words close up the whole Doctrine concerning the Sufferings of Christ and the work of his Satisfaction. We have heard much

much concerning the preciousness of Christs sufferings, and that ample and full satisfaction that he hath made by his sufferings. All that we have heard concerning the sufferings of Christ and the work of his satisfaction will signifie nothing to us, will nothing at all avail us as to our salvation, unless we get an interest in that great and blessed Person who hath done and suffered all these things. That which must make the sufferings of Christ and his satisfaction available unto us, is to know that Christ hath suffered as our Head, that he hath suffered in our room and in our stead. Now we cannot know that Christ hath suffered as our Head and as our Representative, unless we first chuse him for our Head, and pitch our faith upon his Person. It is the Person of the Son of God who hath done and suffered all that in our nature which is necessary to be done and suffered for our salvation: therefore as ever we expect benefit by what Christ hath done and suffered in our nature, we must first direct the eye of our faith to that great person who hath taken up our nature, and done and suffered such things in it, *Joh.* 6. 40. *This is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life.* We must first by the eye of faith see that great Person, the Son of God come down into our nature, and doing and suffering such things in it for the accomplishment of our salvation, and then we must close with this Person, and embrace him with both the arms of our faith. It is the Election of Christs Person that gives us union with him. Now we having chosen Christ to be our Head, we ought to contemplate what was done by him in our nature, and to have

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all our expectation of salvation from what was wrought by him in it; thus shall we have communion in the obedience, death, sufferings, and satisfaction of Christ, and what Christ our Head hath done and suffered in our nature (he dwelling in our hearts by faith) shall be accounted as if we had done it.

The end of the twentieth Sermon.

FINIS.